



# I. Question.

WHY ARE YOU

A

# CATHOLIC?

*The ANSWER follows.*

# II. Question.

BUT

WHY ARE YOU A

# PROTESTANT?

*An ANSWER Attempted (in vain.)*

1 Pet. 3. 15.

*Be ready always to give an Answer to every man that asketh you a Reason of the hope that is in you, with meekness and reverence.*

Written by the Reverend Father S. C. Monk of the Holy Order  
of St. Benedict, and of the English Congregation.

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I. Question.

WHY ARE YOU

CATHOLIC?

ANSWER.

II. Question.

WHAT

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ANSWER. Attempted (in vain).

1847.

Printed by the Rev. John C. Smith, of the New York  
Catholics, and the English Congregation.

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TO THE  
**Christian Reader.**

**I**T was in Obedience to the desire of an Honourable Friend that this following Discourse was written; that it was confined to such narrow bounds; and that it is now Published. He thought it requisite that such Catholics as are not at leisure to read Volumes of Controversies, should be instructed how to give a rational Account to Modern Sectaries, why they are Catholics? and he thought also that to justify such their Profession, a long Discourse would not be necessary. This occasioned the following Answer to the Question proposed in the Title: *which Answer, if rational and satisfactory, will prevent or rather determine, all other particular Questions about Religion, the debating of which furnishes the world with Books to fill great Libraries. But what fate soever shall befall this Answer in the esteem of Readers, certain it is that the method of it is unquestionably useful, by which is shewed that the Controversie about the Church is first of all to be seriously debated: because what Party soever shall be able to give convincing Proofs that their Church is the same, or a true Member of the same Church which we believe in the Creed, shall thereby evince that all accusations laid against her are false and groundless, and all separation from her damnable. And on the other side it will be to no purpose to examine the Tenets of a Church already prejudged to be a false Church, that is, to want the inseparable Marks of a true Church, signified by these words in our Creeds, One, Holy, Catholic and Apostolic Church, denoting Unity of Faith, Sanctity of Discipline, Universality and uninterrupted Succession of Teachers and Governors from the Apostles, to be necessary Signs of a true Church.*

Now for as much as regards the following Discourse, if any one shall think fit to undertake a Reply to it; he may please to take notice, that, (unless he intend to make quarrels useless and endless) the only proper Reply will be his Answer to another like Question, which he may suppose to be proposed to him by a Catholic, *viz.* How can a Protestant think himself safe in a Congregation which never was incorporated in any Church whatsoever existent before the (pretended) Reformation? This Question, if seriously and rationally resolved, and especially if the Resolution of it be justified by Authorities of (by us all approved) Ancient Catholic Doctors, it will then only be esteemed of considerable force against this following Answer to the Question, *Why are you a Catholic?*

Now in this renewed Impression, the Author thought expedient that such a Second Question should be proposed, as by a Catholic to a Protestant, demanding reciprocally of him, *Why are you a Protestant?* To which Question an Answer is framed, the most suitable to Protestants grounds, that the Author could devise.

He is not ignorant that this fashion of writing Controversies Dialogue-wise is oft obnoxious to exceptions, and not unjust suspicions of partiality and prevarication: For indeed we sometimes see Dialogues, in which the Authors (who may make their pretended Adversaries to speak as they themselves please) do put foolish Answers into their mouths, and then laugh at them: presuming thereby to have gained a Victory.

But such a poor shift as this the Author protests against. The allegations against the Roman Church brought in by the Protestant, are, in the Authors opinion, the most considerable that are to be found among Protestant Controversists, which allegations he is permitted also to deliver in a Stile, for its sharpness, becoming a Protestant now a la Mode. True it is, the Author could not possibly make him answer pertinently and directly to the Question. But whose fault is that? No such Answer, with tolerable satisfaction, as far as the Author could inform himself, could be found in rerum natura.

Now if any Protestant Reader shall dislike the Author's introducing his Protestant sometimes relenting, or convinced that some Catholic Doctrines are too oft falsely and maliciously represented by Adversaries, the Authors excuse must be, that he having according to his conscience demonstrated so much, his duty was to shew his Adversary a rational, honest man, that is, such a one as will be satisfied with reason: and indeed with no other is he willing to treat.

However, if this do not content the Reader, he may do well to frame a better Protestant Answer to the general Question [Why are you a Protestant?] But except such his Answer be indeed precisely pertinent, and proper to the clearing his Church from the Charge of Schism, either by shewing that she is indeed a true Member, incorporated into the Body of the Catholic Church, believed in our Common Creed; Or that she is innocent, and not chargeable with Schism, though she be not, yea abhors to be so incorporated; he would do much better to save his labour. No other Answer can be pertinent: No excursions into invectives against any other Church or Churches, will be at all to the purpose. Except therefore the pretended Answer be qualified as hath been said, he must give the present Author leave to protest against it, as no Answer at all; notwithstanding which Protestation the Protestants may, and probably will, take leave to think and proclaim it unanswerable.

Now the rather to invite him to undertake such a just, though unusual, and hitherto unpractis'd Task, the Author does here freely acknowledge, that was a principal end of his Writing and Publishing this Discourse: for the truth is, the World has been too long, and too much, abused with impertinencies and malicious Buffoneries, to the perverting of Souls, encrease of Atheism, and shame of our Nation.

Another considerable Motive also of composing this short Discourse, was a desire in the Author to take occasion to deliver briefly the Catholic Church's Doctrines, as they are in themselves, and freed from the curious fancies of School-men, and misprision of Sectaries, to the Glory of God, and the good of Souls.

Why



*Why are you a CATHOLIC?*

A

# DIALOGUE

BETWEEN A

# PROTESTANT

AND A

# CATHOLIC.

§. I.

Protestant. **W**HY are you a Catholic ?

Catholic. Because I am a Christian, and by the Rule of Christian Faith (the Apostles Creed) am obliged to believe the holy Catholic Church.

Prot. Did not you believe that Article before you was a Catholic ?

Cath. I thought indeed at that time that I had believed it; but I have found since that I only thought so.

Prot. It seems then, you do not think that I believe this Article, as well as you.

Cath. I am sure that by vertue of this Article you are not obliged to be a Protestant.

§. 2. Prot. Perhaps we do not agree in the sense of this Article.

Cath. It may well be so: therefore for a tryal give me leave to propose a few Questions to you.

Prot. Ask what you please.

Cath. First then, when you say you believe the holy Catholic Church, do you not believe this Church to be one Body, as St. Paul expressly teaches.

teaches, saying, *There is one Body, one Spirit, as there is one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all, &c.* Ephes. 4.4.5.6. and as we profess in the following *Creeds* of the Church.

*Prot.* Yes, I believe the true *Catholic Church* of Christ to be one Body.

§. 3. And do you not further believe, that this Church of Christ shall continue *one Body* till the end of the world?

*Prot.* Yes doubtless; for otherwise the time might come, in which this *Article* of our *Faith* should be false: and also *Christ's promise* [That the *Gates of Hell* should never prevail against his Church] should fail.

§. 4. *Cath.* In professing such a Belief of this *Article*, do you not also intend thereby to acknowledg your self a *Member* of this *one Catholic Church*?

*Prot.* Yes, without doubt.

*Cath.* You cannot surely think it a matter indifferent whether you be a *Member* of this *one Church*, or not?

*Prot.* No, by no means: On the contrary I acknowledg, that whosoever is separated from this *one Church* of Christ, and dies in that separation, cannot be saved.

§. 5. *Cath.* Thus far then we both agree. Let us further, if you please, consider, what a *Church* in general is, I mean a *Christian Church*?

*Prot.* I conceive it to be a *Society* of Men and Women publicly professing that *Religion* which they believe to have been taught by Christ.

§. 6. *Cath.* But every *Society* thus professing, is it thereby the same *Church* which we are taught to believe in the *Creed*?

*Prot.* It is at least a part of that *Church*.

*Cath.* Are then *Societies* of *Heretics* and *Schismatics* part of that *one Church*, since they also profess the *Religion* which they believe to have been taught by Christ?

*Prot.* No: For they cut themselves off from this *one Church*, either by inventing New and false Doctrines, which renders them *Heretics*, that is, *Chusers* of a new Faith: Or by disobeying the Lawful Commands of this *one Church*, which renders them *Schismatics*, that is, *Rebels*.

§. 7. *Cath.* Can any *Society* be called *one Body*, or *Corporation*, unless it be united by common received *Laws* and *Governors*?

*Prot.* I now begin to perceive whither you would lead me, Therefore

fore I must advise well lest I engage my self too far by an hasty answer to this Question.

*Cath.* Sir it is not Victory, but truth we now regard. Therefore speak not of being engaged, but freely recal any Answer you have, or shall give, if you find cause. And as for the present Question, consider well what that is which makes a Society, as a Kingdom, a Province, an Army, a City, a Corporation to become one Body. Is it not an Obligation imposed on those who live respectively in any of these, to be subject to the peculiar Government and Laws there established ? This appears plainly, in that wheresoever any one obstinately refuses such submission, he is esteemed and treated as a Rebel, a Fugitive, an outlawed person, and utterly deprived of all Privileges and emoluments belonging to the said Body.

*Prot.* This cannot be denied.

*Cath.* Apply this then to God's Church. St. Paul says expressly, it is one Body: your Creed obliges you to call it One: The Scripture compares it to a City at Unity in it self: and to a well ordered Army with Banners, under which all Soldiers are reduced in their ranks, expecting the Generals command, signified by subordinate officers. Such a society is Gods Church: It is the Kingdom of Christ, which if once divided cannot stand. But by his promise it (and no other Kingdom besides it) shall stand for ever; and therefore it shall never be Divided, but all its members shall continue in their order. Now what makes such Order; but obedience to Government and Laws? Can you imagine any other, excluding this?

*Prot.* I must confess, I cannot, For it is plain, that where every one will be a Law to himself, there can be no Order nor Unity, nothing but confusion and endless Divisions.

*Cath.* Hence it follows then, that the Church must necessarily consist of Teachers and Disciples, of Governors and Subjects.

*Prot.* That is granted.

*Cath.* And consequently, that it is a Visible Society.

*Prot.* True: for otherwise none will be able to know whom, or what, to obey: No Society can be invisible to the members of it: and it is not a Society, if the Governors or Teachers in it be invisible, and the Laws unknown.

¶ 8. *Cath.* By whom have these Teachers and Governors been appointed in the Church?

*Prot.*



*Prot.* St. Paul informs us, *Eph.* 4. 11. 12. 13. saying, *Christ gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ: Till we all come in the unity of the Faith and of the knowledge of the Son of God unto a perfect man, &c.* So also we read in the Epistle to the Hebrews, *No man taketh this honour to himself, but he that is called of God, as was Aaron.* *Heb.* 5. 4.

§. 9. *Cath.* This being so, are not they who are *Disciples* in Gods Church, obliged in conscience to believe their *Teachers*, and *Subjects* to obey their *Governors*?

*Prot.* Yes, without doubt: But yet with this condition, that these *Teachers* teach *truth*, and these *Governors* command lawful things.

*Cath.* But is every *Subject* to be a *Judg* whether the *Doctrine* taught him be true, and the thing commanded lawful?

*Prot.* The *Scripture* is to be *Judg* between them.

*Cath.* Indeed that which you say would be to some purpose, if the *Scripture* could speak and answer the Readers *Questions* and *Doubts*, as we two can do to one another. But the *Scripture* being only a *Writing*, and by consequence incapable of interpreting its own meaning whensoever any doubt of its true sence arises, if it may be permitted to every Christian to judg of his *Teachers* *Doctrines* by examining them by *Scripture*, the Church may as well be without *Teachers*.

§. 10. *Prot.* I know no remedy: For since it is evident to us, that there is on Earth no visible infallible *Guide* and *Interpreter* of *Scripture*, we cannot rely upon any Man, or any Society of Men, so as to remain secure that they will not mislead us, either out of ignorance or secular interests. Therefore we must leave to all Christians a *judgment of discretion*, to discern by the *Light of Gods word*, whether their *Teachers* guide them in the way of Truth, or not. Every one must take the best course he can, not to fall into any dangerous Error. And since *Eternity* depends upon it, it is not likely that men will wilfully misinterpret *Scripture*, to their own destruction; especially in *Points Fundamental*, which are so clearly set down in *Scripture*, that no *sober Enquirer* can be mistaken in them.

*Cath.* Well, Sir, I have at present done asking *Questions*, and now (better enabled by what you have said) will endeavor to give you a fuller *Answer* to the *Question* you proposed in the beginning, *viz.*

Why are you a Catholick?

§. 11. First

§ 11. First then, Sir, I am a *Catholic* because I believe that *Christ* the Author and Finisher of our Faith is infinitely both good, wise and omnipotent. His goodness inclined him to come down into this world to save mankind, by establishing a Church upon earth, which should remain till the end of the world, and in which the way to Heaven should be so taught, as not only the Wise and Learned, but the Poor, Simple and Ignorant also should by Faith and Obedience be made partakers of Eternal Happiness. Now his goodness having designed this; his wisdom enabled him to appoint ways and means proper to effect that his blessed Design; and omnipotence, to make those means successful.

§ 12. The general efficacious means to accomplish this, are first, The revealing his whole will to his Church; which we acknowledge to be sufficiently done in *Holy Scripture*, as to all points absolutely necessary to Salvation, though in all those points not so clearly to every one, that without a Teacher their sense may not be mistaken: Neither doth *Scripture* make an express discernment of what points are necessary. And secondly, The assisting of this his Church with fidelity and a constant performance of her duty in declaring all necessary Divine Truth manifested to her, to her Subjects; with a command, that all Christians should obey and submit to what she shall teach or enjoin them.

God having thus revealed his whole Will to his one Catholic Church, it necessarily and evidently follows. 1. That Ignorance, or Error, in any Points of Christian Doctrine necessary to Salvation, is damnable. 2. That a Separation from this one Church is damnable also, upon what pretence soever the separation be made.

§ 13. Now to avoid eternal Misery thus threatned by Error or Schism, only one of these two ways is possible. 1. By ones own light to penetrate into all Mysteries, so as to be most firmly assured of a right understanding of all necessary verities revealed by God in *Holy Scriptures*. 2. Or out of a distrust of our own abilities to submit our Reason and internal Assent to Authority. The former of these ways, all Sects divided from the Roman Church, and among themselves, do uniformly take, being forced hereto by denying any visible Society of men to have any authority obliging the Consciences of their Subjects: and by consequence they have all, if any, an equal Title (that is indeed equally none at all) to challenge belief, one as well as another: neither can they rationally, without deserting their common Ground, condemn,

denn, or excommunicate one another. *The latter way we Catholics only take, and, as we think, prudently and surely.*

§. 14. For Sir, I beseech you to consider what a busy, laborious task you have undertaken by being a *Protestant*, of what *Señ* among them soever you are. Before you can promise to your self any rest of mind in the Peculiar *Fundamental Doctrines* of your *Señ*, your Conscience must satisfy you that you have not embraced a *Religion* by hazard, but after a diligent, sincere and effectual examination of all the *Reasons* and arguments, not only of *Catholicks* submitting to *Authority*, but also of other *Señaries*, who proceeding your way of interpreting *Scripture* by a private light, do condemn your *Doctrines*; or whose *Doctrines* you condemn. To be able to do all this, how many Volumes of *Controversy* are you obliged to read and examine? Besides this, it will be absolutely necessary that you be perfectly studied in all the Books of *Scripture*, with the best *Commentaries* on them, both *Ancient* and *Modern* since you ground your Religion upon a sense of *Scripture*, which perhaps not any of them will allow, and then in equity you are to examine their reasons for it. Now what one mans age will suffice for all this business, though but in one or two *Points* controverted, and though the party were *learned*, and had never so much leisure? What then shall *ignorant* persons do, who yet make up the greatest number of *Christians*? What shall *Trades-men* and *Day-Labourers* do? who can scarce allow from their necessary *Vocations* any time at all dayly, even to say their *Prayers*? yet it concerns all these, upon the venture of *Eternal Happiness* or *Misery*, not to forsake or embrace a *Religion* without a sufficient Examination made by themselves of the grounds of it, since they are told, and believe it, that they must trust to themselves only because no *external Authority* upon Earth can require from them a submission of their judgment, inasmuch, as according to their general fundamental Positions, no *Authority* is infallible.

§. 15. Now where as you said, That all *Fundamental Doctrines* of *Christianity* are so clearly set down in *Scripture*, that no sober Enquirer can be mistaken in them: If this were true, yet since neither the *Scripture*, nor you your selves, do clearly express which and how many *Doctrines* are *fundamental*, every title of *Scriptures* must be read and examined by every one of you, for fear a necessary *Doctrine* should chance to escape you. But to demonstrate the groundlessness of that  
your



your *Affertion*, I desire you to reflect on the prodigious multiplicity of *Seſts* ſwarming in this age, all which ground their Belief upon pretended *clear Texts of Scripture* alone: you will then ſcarce find one *Article of Chriſtian Faith* exempted from their *Diſputes*. There are not wanting who deny the *Miſtery of the Holy Trinity*, the *Divinity* and *Incarnation* of our Lord, the *Divine Perſonality* of the *Holy Ghoſt*. Some abſolutely deny *Freewill*, whiſt others exalt the power of it ſo high, as to affirm *Divine Grace* unneceſſary to its beſt Operations. Some affirm our Nature to be ſo incurably polluted by *Original Sin* as that all the beſt actions of the Regenerate are *Mortal Sins*; Others will acknowledge no *Original Sin* at all. Some affirm *Baptiſm* neceſſary to Salvation, even of *Infants*: Others reject *Infant-Baptiſm*: and *Calwiniſts* aſſert, that *Infants* without *Baptiſm* are ſanctified by their *Parents faith*: and that ſome *Infants* dying, though baptized may be damned. Some believe mans Soul to be mortal, and that it periſheth with the Body, not having any Knowledge or Sentiment after death: Some confine God to a determinate place in Heaven, and alſo deny his *Preſcience of future Contingents*. Laſtly ſome deny an *Eternity of torments in Hell*. Surely you will not deny moſt of theſe to be contrary to *Fundamental Doctrines of our Faith*: yet all who maintain theſe *Tenets*, and all *Sectaries* who contradict them, do ground themſelves upon *exprefs Scripture*, which to you ſeems ſo clear. You cannot be more confident that you have light on the true ſence of *Scripture*, than they of a contrary ſence, and only *ſelf-love* and *ſelfe-eſteem* determine both the one and the other.

Can it then be prudence in any man to hazard *Eternity* upon his own ſence of *Scripture*, the half of which perhaps he never read? Commonly a *Text* or two concludes every point controverted, when perhaps there are twenty *Texts*, unconfidered by the Perſon, which would rectify the ſence he gave to the former? Is that *Guide* to be truſted, which has ſeduced ſuch infinite Multitudes, oppoſing, calumniating, and hating one another? All Mankind may be witneſs that this *Private Light* hath hitherto never been able to confute or undecieve one *Seſt*. In a word, is it not in effect an injurious blaſpheming of the *Goodneſs, Wiſdom* and *Omnipotence* of God to affirm that he has obliged under penalty of damnation all *Chriſtians* to *unity of Faith* in all neceſſary *Doctrines*; and alſo that he hath promiſed to conſerve his Church in this *Unity* to the end of the world: and on the

other side to affirm withal, that the only Means appointed by him to produce this *Unity* should be a certain Means of destroying *Unity*, and which, if made use of by all *Christians*, the gates of *Hell* would be too strong for him, so that there would scarce be left a *Church* upon earth.

§. 16. Truly, Sir, I do not know through what *Spectacles* you look upon this principle of *Protestancy*, which hath been indeed the constant Principle of all *Ancient-Heretics*. But to me it appears most horribly gasty, and only fit to be acknowledged the invention of *Lucifer*, the foul Spirit of *Pride* and *contention*, who presents to unwary *Christians* once more this fruit of the Tree of the knowledge of good and evil, to be aspired to by our own endeavors, and contrary to *Gods* appointment.

Since therefore (as hath been said) there are but those two ways to arrive at the knowleg of *Divine Mysteries* contained in *Scripture* (yet so contained as that the Texts in which they are contained are subject to be miss-understood) viz. First, A man's own private Reason: And Secondly, Authority of Superiors by *Gods* appointment placed in his Church: All the Reason I have enforces me to chuse this latter way, because thereby I shall avoid inconstancy, otherwise unavoidable: as I am taught by *St. Paul*, who sayes, *Eph. 4. 11, 12, &c.* That therefore *God* placed in his Church *Apostles, Prophets, Evangelists, Pastors and Teachers* for the edification of the Body of *Christ*: a Succession of which is to last till we all meet in the *Unity of Faith, &c.* This Almighty *God* did, says he, To the end we should not be like children, wavering, and carried about with every wind of Doctrine, through the wickedness of men, and cunning of such as would circumvent us with error: the only remedy whereof, in the *Apostles* judgment, is, submission to Authority. To which submission also I am obliged by an expresse command of *God* [*Obedite prepositis vestris, &c.*] *Heb. 13. 17.* Obey them that are set over you, and submit your selves, for they watch for your souls, as they that must give account— And Reason thus divinely enlightened, obliging me to submit to Authority, I should renounce the same Reason utterly, if I should not prefer that Society which (by an evident Succession from the foresaid *Apostles* and *Pastors*) makes the best claim thereto; yea, which alone claims an Authority obliging the Conscience, and that is the *Catholic Church*; the Authority whereof is evidently the greatest in the world. For though all divided *Sects* presume to contend with her for Truth of *Doctrines*, challenging that to themselves

themselves; yet there is not any one of them which dares assume to themselves that *eminence* of *Authority* which manifestly appears in her. And you may know this *Catholic Church* from others, because it only challengeth an universal and *absolute*, not conditional *Obedience*; and you may know the *Sons* of it by their professing to give to the *Churches Authority* such *Obedience*.

§. 17. Now, Sir, consider *how agreeable to Gods goodness and wisdom, how suitable to humane capacities, how helpful to mens necessities* is this way of grounding our *Faith* on *Gods Word* as interpreted by the *Catholic Church*. The far greatest part of *Christians* are too weak to maintain *Disputes*: yet *God* loves the *Poor* and *Ignorant*, at least, as well as he does the *Rich* and *Learned*; and takes care to bring them to *Happiness* without *Learning*, sharpness of wit, curiosity, and study of knowledge. Consequently he has chalked out a way to *Heaven*, in which the *Ignorant* and *Simple* may walk securely: And in what other way can these walk, but in that of *obedience to Authority*? This doubtless is that way foretold by the Prophet, *Isa. 35. 8.* saying in *Christs Kingdom*, *There shall be a high way—and it shall be called a holy way. No polluted person shall pass through it. This shall be [to Christians] a straight way, so that Fools shall not err in it.*

Now have *Seſtaries* found out this *straight way* in which *Fools* cannot err? *Seſtaries*, I say, who have framed a confused *Labyrinth*, in which there are a thousand cross paths and windings, where every one wanders, as it were, with a dark *Lanthorn* in his hand, and either stumbles into, or phantastically chuses such a path as at the present pleases him best, and leaves it also when he thinks good, not taking direction from any other, or not much caring for such directions. By this means we see how that not only *Fools* and *Ignorant*, but even the most *Judicious* amongst *Seſtaries*, following their own light, do walk all their lives, in quite contrary ways, yet all believing that *God* by the *Scripture* directs them.

§. 18. Manifest therefore it is, that *Gods* way being only *one holy, straight High-way*, not any *Seſtaries*, but all and only *Catholics* have been by *Almighty God* brought into it: In as much as *they*, distrusting the dim *Light* of their own *Reason* for discerning the *Verities* of *Faith* contested, borrow the *Churches Light*: thus exercising *Christian Humility*, in not presuming upon their own Abilities; and *Christian Obedience*, in submitting to the Guidance of those *Teachers* and *Governors* whom

whom God hath placed over them, and who are to give an account of their souls, These Heavenly Virtues are, and have always been equally practised by both Ignorant Catholics out of necessity, and by the most Learned out of Duty: Yea, those glorious Lights of Gods Church, the holy Fathers and ancient Doctors, though they were Fathers and Doctors to others, yet to the Church her self they were humble Children and Disciples, learning only from her, and teaching others only what they had learnt from her. This surely is a *streight High-way*, and a *Holy way* too: and whilst the most Simple among Catholics walk in this way, they have an incomparable advantage in light above the most Learned of those which trust to their private light. For they are guided by all the lights; that is, by the whole Body of those which God hath constituted Teachers in his Church in all ages; and by consequence they are exempted from an Obligation of examining particular Controversies, which their Teachers duty is to examine for them.

§. 19. Neither is it *natural Reason* alone which directs us to prefer so eminent Authority before our own simple judgments, but (as hath been said) a *Divine Light* also appearing in Scripture, and in constant Ecclesiastical Tradition, the best and safest Interpreter of Scripture. There we find the Church called, *The Pillar and Ground of truth*; 1 Tim. 3. 15 *a City at one in it self, and set upon a Hill which cannot be hid.* There we read, *That every Tongue which shall rise against her in Judgment, she shall condemn: that Gentiles shall come to her light, and Kings to the brightness of her Rising:* And that the nation and Kingdom which will not serve her, shall perish. There we shall find, that the least Supreme Tribunal on earth to determine Controversies amongst Christians is the Church, whom whosoever will not hear, is to be esteemed as a Mat. 18. 17. *Heathen and a Publican*; such an unappealeable Authority has God established in this Church. And by vertue of this Authority, General Councils representing the whole Body of Church-Governors; challenge from all Christians a submission, not only of *Non-contradiction*, but also of *internal Assent*, under Penalty of *Anathema*; which assent we willingly and joyfully yield by vertue of Christs promises, That he will lead his Church into all Truth, Jo. 16. 13. and so preserve her in an uniform Profession of Truth, that the Gates of Hell shall never be able to prevail against her; Mat. 16. 18. which Gates

of Hell are by the interpretations of the Fathers, *Heresies*.  
 §. 20. These irrefragable grounds from *Prudence* and *Scripture* have we Catholics for directing our Faith: On the other side, not one single Text of *Scripture*, nay moreover, not one quotation can be produced out of any one of the *holy Fathers*, which may rationally encourage a *Christian* to prefer his own sense of *Scripture* before that of the *Church*; whereas whole Books have been written by them of the *Churches* unity, authority, indefectibility and universality. Now Sir, who can resist, who can hold out against such a Battery?

*Prot.* Well Sir, how prevalent soever this Discourse may seem to you to be against us, whom you style *Schismatics*, it will prove of little advantage to you *Roman Catholics*; for although we grant, that there is but one Catholic Church, out of which there is no Salvation, yet this does not prove the *Roman* to be this Church: the *Roman*, I say, which is but a particular Church, and she being (as we are perswaded) guilty of teaching and practising many false *Doctrines*, and manifold *Superstitions* and *Idolatry*, we cannot with a safe conscience have any communion with her.

§. 21. *Cath. Sir*, this is the ordinary artifice of your *Protestant Writers*, when they are pressed with the guilt of those unpardonable crimes of (*Heresie* and) *Schism*, to impute to the Church many Errors and sinful Practices, in which, foresooth, their tender consciences dare not joyn. This they do, to the end they may be dispenced withal from clearing themselves from *Schism*, till after a full discussion of all other *Controversies* touching differences about any particular Errors supposed to be in the Church; which discussion cannot be undertaken by one in a thousand, considering mens general incapacity; and if undertaken by the Learned, would scarce ever have an end.

But this is most unreasonable, because though it were true, that the Church from which they separated were indeed guilty of teaching Errors, yet are *Protestants* justly and unanswerably charged with *Schism* in a high degree, in as much as they remain divided, not from the *Roman* only, but all *Patriarchal* and all other Churches existent before their Separation: So that if there be such a Crime as *Schism*, they are manifestly guilty of it: and by consequence it would be damnable in any one to joyn in their Communion. To make this charge good against them, it will be fully sufficient to alledg the confession of all *Christians*, (and of themselves (also

viz.



*Calvin. Instit. lib. 4. cap. 1.* viz. That there always has been, is, and shall ever remain a Holy Catholic Church of Christ on Earth, from which Separation, upon any pretence whatsoever, is damnable. This Church therefore (wheresoever it is) was in being when they divided from the Roman; and can they pretend that they are Members of this Church? There is not a Society in the world older than theirs, or other than the Roman Church, with which they entertain any communion at all, to whose confession of Faith they will subscribe, and to whose Laws and Government they will submit, but on the contrary condemn its Doctrines, Laws and Government. The consciousness of this, forced the principal Patriarch of *Calvin. Epi. Schism*, Calvin, to profess that himself and his followers *ad Melanct.* separated from the whole world.

Now it being impossible for Protestants to excuse, much less to justify their manifest Schism, to what purpose is it to enter into debate with them about particular Points of Doctrine? As long as the charge of Schism subsists, uncleared by them, and this Schism grounded on pretended dangerous Errors in the Catholic Church, being Schismatics they are Heretics too, and so condemned by themselves and consequently not to be hearkned to, when they would raise particular controversies, since this one general controversy determines against them all particular debates.

§. 22. Schism therefore, in its lowest qualification, considered only as disobedience to lawful Ecclesiastical Authority, being, even in the judgment of learned Protestants, a most horrible Sin, a tearing in pieces the Mystical Body of Christ: There are one or two special Aggravations which extremely heighten the heinousness of it in Protestants, (I mean those Reformers abroad, and antiently in Scotland, Calvinists, Presbyterians, Lutherans, Anabaptists, &c.) They were once Members of the Roman-Catholic-Church, which they then esteemed to be that Church, which they believed in the Creed. It hapned that their Prime Patriarchs, Luther, Calvin, Zwinglius, &c. having conceived some discontent either against the Governors, or some prevailing party in that Church which obstructed their profits, or against the Laws of it, which restrained their lusts after Women, grew angry, and began to quarrel with the Church her self, and to study to disgrace her, for which purpose the readiest way was to find fault with her Doctrines: Then Pride and revenge inspiring them, against these

these they made *objections*, yet not so oft against the Church's own Doctrines as the Tenents of particular Catholick Writers, and most oft they directed their most bitter Invectives against personal miscarriages, for all which the Church must be answerable: And after all this publishing *Liberty* from *Laws* which restrained Concupiscence, they quickly found Favorites and Followers: thus *Seſſs* were first composed. But if there had been in any of them either *Humility* or *Love of Peace*, in case they had been perswaded there had been *Errors* in the Church her self, to which they could not subscribe, they would not thereupon separate themselves from Her, but submit patiently to her *Censures*, which she should lay upon them. If her *Censures* were just, they would have no reason to complain; If unjust, God would reward them for their *Patience and love of Peace*.

¶ §. 23. They were no sooner separated, but they heaped on the Church all the most despicable reproaches and Calumnies they could invent, and to heighten their *Criminal Schism* to the uttermost, they formed *New Societies* which they called *Churches*, and therein established *New Pastors*, and a *New Ecclesiastical Ministry*: (the very Sin for which God commanded the Earth to swallow *Core*, *Dathan* and *Abiron*.) Amongst the *Gifts* which our Lord when he led captivity captive, received from his Father, and bestowed on his Church, the principal Gift mentioned by St. Paul, was his constituting therein *Apostles*, *Pastors*, and *Teachers* to continue to the end of the world by a legitimate Succession. There is not the least intimation given in *Scripture* or *Tradition*, that this Succession should ever be interrupted: Yet as if it had quite ceased and been annulled, these Reformers, without any Warrant, usurp a Power to take all Authority out of the hands of those to whom our Saviour had given it, and to bestow it according to their own pleasure, thus making a total reversement of the whole frame of Gods Church (as far as lyes in their Power) through the whole World. If Christ himself had thus, without testifying his Authority by Miracles, dealt with the Jewish Synagogue, he would not have expected belief, nor been able to answer that Question proposed to Him, *By what authority dost thou these things, and who gave thee this Authority?* Luke. 20. 2. Yet all this our late Reformers have done without ever pretending to one Miracle. Into whatever place they come through the whole earth, they, as far as their Secular power extends, degrade and chase away all Bishops, Priests and

*Pastors*, professing the *Catholic Religion*, they take Authority to defame them as *false Pastors*, and *true Wolves*; they denounce *Anathemas* against them, they incite their Subjects to rebel, defraud and persecute them, as if *God* had given his *iron Rod* into the hands of these *Gladiators*, and conferred on them *the ends of the earth* for their inheritance.

➤ No man takes his Power of Ecclesiastical Jurisdiction but he that is call'd, as was *Aaron*. Heb. 5. 4. Who called these men to the Office of *Preaching* and governing *Christians*? Who invested them with such Authority? If we consult their own *Stories*, we shall find the prime *Ministers* in the principal Cities of *France*, constituted and consecrated by hands of the basest sort of *Tradesmen*. There have not been nor even now are wanting among them several sensual *Priests*, (once they had a *Bishop*) *Apostates* from the *Catholic Church*, whom they might employ in the Office of *Preaching* and *Praying* in their *Synagogues*, and by that means make a shew, that some of their *Ministers* were indeed *Clergymen*, who had an *ordinary Vocation*. But such hatred they bear to all *Ecclesiastical Order*, that even these shall not be admitted into the *Presbytery* without renouncing their former *ordinary Vocation*, and receiving their *Commission*, by a *New imposition of hands* of *Lay-Ministers*. In a word, I should weary both you and my self, if I should enumerate all the enormities of your first *Reformation*. If you have a mind, you may receive sufficient information in a late *Book* written in *French*, the Title whereof is (in *English*) *Legitimate Prejudgments against Calvinists*; in which the learned *Author* demonstrates by several titles, as by what appeared exteriorly in the life of the first *Reformers* by want of *Mission*; by the evidence of their being guilty of *Schism*; by their temerity most prodigious in their presumption to establish a *New Ecclesiastical Ministry*; by the Spirit of calumny and injustice which generally actuates them; by their peculiar most monstrous *Doctrines* taught by them; by their ridiculously impossible way of instructing their *Disciples* in *Christian verities*, &c. By these *Marks* I say he shews that they do not deserve to be admitted to an examination of their *Pretended Reform'd Religion*, being manifestly prejudged and self condemned.

Prejugex.  
con. les Cal-  
vinists

➤ §. 24. Prot. But surely, *Sir*, you will not apply this to the *Reformed Church of England*; and particularly that charge concerning the



the want of *Lawful Pastors*. We have been far from making a breach in the Chain of *Succession*, since if there be lawful *Pastors* in the *Roman Church*, we have the like in the *English*, in as much as we received our *Ordinations* from *Rome*.

☞ *Cath.* For as much as concerns your *Ordinations*, I will not here enter into any dispute, neither indeed is it needful: But this I may confidently say, That since *English Protestants* have (especially of late,) by many tokens shewed that they esteem *Calvinists*, or *Presbyterian Congregations* to be true, though not so perfect, Members of *Christ's Church*, as themselves; the *English Church*, I may say justifies, but however, qualifies or excuses that horrible defect in them of want of *Ordinations* and lawful *Mission*, and thereby involves her self in their guilt. Again though it were true, that the *English Clergy* have received their *Ordinations* from the *Roman Catholic Church*, yet sure I am, that *Church* never released them from their *Canonical subjection* to their *Superiors*, particularly to their *Patriarch* and *Supream Pastor of Gods Church*: She never gave them power to change the order of administering *Sacraments*; to reverse *Ordinances* of *Superior Councils*; to expel *Catholic Bishops* from their *Sees*, merely because they were *Catholics*; In a word, she never gave them authority to alter, or rather destroy, the whole *Religion*, in a manner, professed in *England* since they were first *Christians*. If *English Bishops* have received their *Character* from *Rome*, yet not *Jurisdiction*; or if that also, yet certain it is, that the same *Church* which gave them *Jurisdiction*, can also upon their demerits, and exercising it contrary to her intention, suspend the administration of it; which *suspension* is no doubt implied in her condemnation of all their *Innovations*. To be brief, the *English Church* challenging *Ordination* by lawful *Succession*, is thereby obliged to acknowledge the *Roman Church*, to be at least a true Member of the *Catholic Church*, (and consequently her self no such Member) unless the *Bishops* here will confess themselves to be *Anti-Catholic Bishops*, and yet most unreasonably pretend an Union with the *Catholic Church*.

§. 25. *Prot.* She does in deed acknowledge the *Roman* to be a Member, but a corrupt Member of the *Catholic Church*.

☞ *Cath.* Consider, Sir, I pray you, that the *Rule of Faith* obligeth us to believe the *Church of God* to be *Holy* as well as *Catholic*. Now if the *Universal Church* be *Holy* or *unconrupt*, then is every Member of

it, as far as in its *Communion*, *Holy* and *uncorrupt* also. Which *Holiness* does not regard the *persons*, whether *Governors* or *Subjects*; for in the first and best *Church* of all, consisting of the *Apostles* and *Disciples* of our *Lord* only, there was a *Judas* and a *Nicolas*: A *Church* is said to be *Holy*, when it *teaches Truth* and *Holiness*: So is the *Universal Church* *Holy* and so is every *Member*, in its *Communion*; Since that which makes it a *Member* in its *Communion*, is its agreement with the whole in *Doctrines* taught by it, both regarding *Faith* and *Manners*. And from hence it follows, that to ascribe *Error* and *Corruption* to any *Church* which is acknowledged a *Member of the Catholic Church*, and for such pretended *Errors* to break off *Communion* with it, is to do the same to the *Universal Church*, and consequently to contradict an *Article of Faith*.

Now that this is the condition of the *English-Church*, is manifest. For since all *Christians* are under pain of damnation obliged to live in *Communion* with the *Universal Church*, by being obedient to its *Laws* and *Governors*; as also to believe, that this *Universal Church*, is at this day extant, where can an *English Protestant* hope to find this *Church*, if not in the *Roman Communion*? In the *Greek-Church* he will find the same *Doctrine*, which in the *Roman* he calls *dangerous Errors*, as, (besides the confession hereof by several *Protestant Authors* formerly) hath been of late, beyond all *gain saying*, evidenced by the indefatigable industry of *San. Relati- on pag. 233. Monsieur Arnaud* in his two late *Replies* to *Claude a Calvinist Minister*, from the *Authentick Testimonials* and *De- Roses his View of Re- clarations* both of several late *Synods*, and of many *Eccle- ligion. pag. 4768. siastical Persons* of eminency, both in the present *Greek* and other *Eastern Churches*. And besides these he will find other *Doctrins* which we all condemn as *Heresies*. Then for pretended *Corruptions* in practice, the same practices which he stiles *Superstitious* and *Idolatrous* (principally touching the *Blessed Sacrament*) he will find in the *Greek Church* far more distastful to him. And as for other *Eastern Sects*, besides the same Practices, he will find himself obliged, if in *Communion* with any of them, to assent to *Ancient, Universally condemned Heresies*, *Nestorianism*, *Eutychianism*, *Monothelism*, &c.

§. 26. *Prot.* But no doubt, *God* hath his *Elect Servants* among them all, who are truly *Orthodox*, as we are: with whom we may be said to be united in *Spirit*.

*Cath.*

*Cath.* Truly Sir, this is a meer pittiful dream to talk of *Communion* in spirit with hidden Christians, to you invisible, as you are also to them. This renders all the Discourses of the *Holy Fathers* touching the *Churches* *Visibility* and *Unity* utterly impertinent. Yea this evacuates the *Predictions* of all *Gods* ancient Prophets, foretelling the Extent, Glory and Victories of the *Kingdom* of the *Messias* : and it makes void the *Promises* of our *Saviour* touching his *Church*. What meaning therefore can you frame to your self, when you say, You acknowledg a perpetually existent *Catholic Church*, and a necessity imposed on all Christians to live in her *Communion*?

§.27. Pr. We acknowledg our selves in *Communion* with all Christian *Societies*, as far as they teach *Truth*, and practise according to *Christis Law*.

*Cath.* So you may be said to communicate with *Jews*, *Turks* and *Infidels*: for some Truths are taught by all these, and some of their practises are lawful. But is this such a *Communion* as the Church Catholic anciently, or as the *First four General Councils* required? It is manifest that at the time of your *first Separation* there was not one Society of Christians in the world to whose Profession of *Faith* you would subscribe, in whose *Religious Worship* you would joyn, and by whose *Laws* you would be governed: So that all Christians then living and visible in the World, were to you as *Heathens* and *Publicans*, and you the very same to them. Were your first Reformers in *Communion* with them? Certainly you will not say, that the *Roman*, *Grecian*, and *Oriental Churches*, though they will not deny but you teach some *Truths* and sometimes practise virtues, do live in your *Communion*, that is, That Persons mutually *excommunicating* one another, do at the same time live in one *Communion*, or that *Pastors* live in *Communion* with those who renounce *Obedience* to them, and abhor the *Faith* taught by them.

§.28. P. Why, Sir, would you have us allow such a way of *Communion*, as you seem to understand, to *Societies* which we firmly believe do teach damnable Errours, and enjoyn Idolatrous or Superstitious Practises?

*Cath.* No Sir, by no means. But since there is on earth a *visibly holy Catholic Church*, placed as a *City upon a Hill*, with which you must, under pain of dampation, communicate in such a manner as *Christians* did in the time of the *first four General Councils*, I adjure you not to rest where you now are, in *Schism*, from all *visible Churches* preceding your *Separation*, but to find Her out; and having found her:

her out, to depose an overweening conceit of your own abilities to censure and condemn her *Doctrines*, and with *Christian Humility* to submit your self entirely to her *Guidance*, by which means you will be sure to find *rest* of mind.

§. 29. *Prot.* This seems to me a *task* too hard to be undertaken.

*Cath.* That which makes it seem so hard to you is, perhaps, a secret whisper of *Nature* and *self-love*, telling you, that this may expose you to many worldly disadvantages: or if not this, a strong *prejudice* by education deeply imprinted in your mind against the *Roman Church*, the condemning and reviling of which is the subject of most *Books* you read, and of most of the discourses and *Sermons* you hear. I name the *Roman Church*, because I am perswaded, that if you should happen to entertain any *Doubts* of the security of the *Grounds* of *Protestant Religion*, it would not be the *Grecian*, nor any of the other *Oriental Churches*, whose Religion you would put in the scales against it, but only the *Roman*, from whence you had your *Christianity*, your Church her subsistence, and within the *Limits* and *Jurisdiction* of whose *Patriarch* you live. Do I not judge aright?

*Prot.* Yes.

§. 30. *Cath.* Then, Sir, though at present you should have no doubts of any *Doctrines* taught by your Church, or rather in it (for your self will not allow her the Title of an authentic Teacher, neither does she challenge it) yet since you have voluntarily fixed your self in such a Church, which, not pretending to an *infallible direction* from God, cannot with any shew of reason tell you, that you are bound in conscience to believe any one of her *Doctrines*, nor that it is a sin for you to leave her *Communion*, and to chuse that of any other *Society* which you may like better, (for then all *Christians* should, as well as you, be obliged to joyn themselves to the *English Church* only :) Endeavour, I beseech you, with a mind as disinterested as may be, to hearken to what may be alledged for the *Right* which the *Roman Church* has to challenge your *Obedience*, so as that the refusal of such *Obedience* would be an heinous Sin. For this *Right* indeed She challenges, and She alone: No other ancient Church hath, and no particular *Self* doth, or can pretend to it.

*Prot.* I am content.

§. 31. *Cath.* First then consider, that the very challenging of such a *Right* which belongs only to the truly *Catholic Church*, is a strong proof

proof that She alone is that *Church* which hath a Right to challenge it, and would prove her self a *false Church* if She did not challenge it. But because perhaps you cannot easily induce your mind to consider her otherwise than as a particular *Church*, I confidently believe, that if the *Eastern Church* were united in one Body with the *Western*, you would not find any difficulty to think your self obliged to yield an entire Obedience to so great an Authority.

*Prot.* This I willingly acknowledg.

§. 32. *Cath.* Be pleased then to reflect on some Age, when these two great *Churches* were united : for example, in the days of St. *Gregory the Great*. Then there was a perfect agreement through the whole World, excepting only the *Societies of Ancient Heretics*, acknowledged for such by *Protestants*. Then both *Doctrine* and *Discipline* was uniform every where. What St. *Gregory* taught was accepted through the whole *Church* : Yea those parts of his Writings which are most opposite to your *Doctrines* (as his *Dialogues* &c.) have presently after his time been translated into the *Greek* tongue and with veneration received by that *Church* : Whence will follow, that what he hath taught us in his Writings, touching *Points of Religion*, and which you most dislike, was then esteem'd true *Catholic Doctrine*. Now what does St. *Gregory* teach but the same which is now taught in the *Roman Church* ? In all *Controversies* lately raised between *Catholics* and *Protestants*, he is constantly and directly against *Protestants*.

¶ This is so manifest, that it is acknowledged by many learned *Protestants*, who describing the particular *Points of Religion* professed by St. *Gregory* (and St. *Augustine* the Monk, sent by him to convert *England*) name these, *Freewill*, *Merit* and *Justification of Works*, *Penance*, *Satisfaction*, *Purgatory*, *Celibacy of Priests*, *publick Invocation of Saints*, and *Worshipping of them*, *Veneration of Images*, *Exorcisms*, *Prayers*, *Vows*, *Monachism*, *Transubstantiation*, *Prayer for the Dead*, *Oblation of Christ's Body and Blood for the Dead*, the *Roman Bishop's Jurisdiction over all Churches*, *Celebration of Mass*, *Consecrations of Churches*, *Altars*, *Chalices*, *Corporals* and *Fonts of Baptism*, *Veneration of Relicks*, *Sprinkling of Holy-Water*, *Dedicating Churches to the Bones and Ashes of Saints*, *Indulgencies to such as visit Churches on certain days*, *Pilgrimages*, and in a word, the whole *Chaos of Popish Superstition*, as they are pleased to stile it. So that Mr. *Ascham* affirms of our *Apostle St. Augustine* the *Disciple of St. Gregory*, that He was the

*Humfr. in*  
*Fejuicim*  
*part. 2. r. 11.*  
*5. Magdeb.*  
*Cent. 6. p.*  
*289. lib. c.*  
*10. p. 748.*  
*Carion.*  
*Chron. lib.*  
*4. Luc. Osi-*  
*and. Epi-*  
*some cent.*  
*6. Parker*  
*Antiq. Brit.*  
*c. 17.*

*Act. Ant.*  
*pro Can.*

overthrower Dom. p. 33.



Of. and.  
Epist. p.  
290.

overthrower of true Religion, and the establisher of all Popish Doctrines. and another saith of him, That he subjected England to the lust of Antichrist, (which Antichrist you must take for granted, was St. Gregory) and therefore after his death, went undoubtedly to Hell, there to receive his reward. Thus evident Convictions forced them to confess that all the Doctrines of Faith now taught, were then professed as Catholic Doctrines: but gall and malice against the Church, suggested such foul, unseemly words to their Pens.

Art. 1. 1.  
cont. Dur.  
1. 5. §. 26.  
Humfr. ad.  
rat. 5.  
Godwin in  
Conv. Brit.  
c. 4.  
Magdeb.  
Cent. 6.  
c. 10.

Notwithstanding Protestant Writers, when, not being engaged in controversy, they have occasion to treat of St. Gregory himself, they are not sparing in their Elogies of him, such as these: He was a holy and a learned Bishop. He was by Name and indeed truly Great, adorned with many and great endowments of Divine Grace, and (as he is often styled) the mouth and shining light of our Lord. He was truly a pious man, and for his Christian humility yet more to be praised. From his Infancy being addicted to the studies of Piety, he retired into a Monastery, where shewing a particular sanctity of life, and being wholly intent upon Prayer, he drew the eyes of all men upon him--- He did so discharge the Pontifical Office, that following ages never had his equal much less any one excelling him. He was exceedingly renowned for Miracles, &c.

Now me thinks, Sir, the consent of the Eastern and Western Churches; under the Government of such a Prelate, so versed as he was in holy Scripture (witness his Sermons and Commentaries) should be so prevalent with you, as to make you suspect your own Reason, if it suggests to you that the Religion, professed in his days was superstitious and idolatrous.

§. 33. Prot. But why do you say, that the Universal Church in the East and West was governd by Saint Gregory, when he himself sharply condemned the Patriarch of Constantinople for assuming such a Title as Universal Bishop, which he calls an Antichristian Title.

Cath. It was indeed a Title full of arrogance, and therefore justly condemned by St. Gregory in the Notion, in which he conceived it might be understood, as if the Patriarch pretended thereby to be esteemed the only legitimate Bishop in the [ Eastern ] Church.

For thence it would follow, that all other Bishops were only his Substitutes, acting by his commission, and removeable by him at pleasure: Whereas they claim a reception of their Order and Character, immediately from Christ alone. Such a new Title therefore it

was that St. Gregory condemned in that *Patriarch*, and abhorred to accept himself, as plainly appears by his *Epistles*. But yet that he had a *Superintendence* over the whole *Church* as *Supreme Pastor* thereof, to receive and judge *Appeals* of *Bishops* from all Parts in *causis majoribus*; to oblige all *Prelates*, even *Patriarchs*, to the Profession of the Faith established in Councils, and the observance of the *Churches Laws*, and to impose *Ecclesiastical Censures* on all Transgressors of them, this St. Gregory challenged, and to this the *Prelates* both of the *Western*, and *Eastern Churches* also submitted, as appears by many *Epistles* sent by him, and *Answers* received from several *Patriarchs*, and other *Prelates* in the *East*.

§. 34. Since therefore it is confessedly certain, that the *present Roman Church* professes the same *Religion* which Saint Gregory taught and planted in *England*, which the *Eastern Church* in those times approved without any contradiction, and which is now condemned by *Protestants*; it will evidently follow, that in those few Points in which the *present Eastern Churches* quarrel with the *Roman*, the said *Eastern Churches* only have been *Innovators*; and consequently that the *Roman Church* (that is, all Churches united in subordination to the *Prime Patriarch* and *Pastor*) still remains the *Catholic Church*, and enjoys the same *Authority* which the *Universal Church* in, and before, St. Gregory's days enjoyed: So that all *Christians* who break from her *Communion*, do thereby shew themselves *Schismatics*, and *Self-condemned*.

§. 35. I have purposely made choice to instance in the time of St. Gregory the Great, because on the one side several *Protestants* impute the beginning of the *Churches* depravation principally to that Age; and on the other side *Almighty God*, as if he had a design to confute and silence their accusations chose that Age, especially in which to accomplish that most illustrious of all *Prophecies*, foreshewing the glory of the *Catholic Church*, which is the *Conversion of Nations from Heathenish Idolatry*.

The *Prophecies* themselves are thus expressly set down in the *Old Testament*, and acknowledged by *Protestants* to regard the *Christian Church*, The Prophet *Isai* writes thus: *Isa. 60. 2, 3. The Lord shall rise upon thee, and his Glory shall be seen upon thee. ver. 5. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising* — ver. 10. *The abundance of the Sea shall be converted unto thee: the*

forces of the Gentiles, shall come unto thee--- ver. 11. The sons of Strangers shall build thy walls, and their Kings shall minister unto thee. ver. 14. Thy Gates shall be open continually, that men may bring unto thee the forces of the Gentiles, and their Kings may be brought--- All they that despise thee, shall bow themselves at the soles of thy feet, and they shall call thee, The City of the Lord--- ver. 22. A little one shall become a thousand, and a small one a strong Nation. Again, *Isai.* 49. 23. Kings shall be thy nursing Fathers, and Queens thy nursing Mothers. And again *Isai.* 39. 21. This is my Covenant with them, saith the Lord, My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever. Also the Kingly Prophet, *Psal.* 11. 8. I will give thee the Heathen for thine Inheritance, and the ends of the earth for thy possession. This Kingdom, (saith the Prophet Daniel) Shall not be given over to another people, but shall stand for ever, *Dan.* 11. 44. These are Gods Promises to his Church, so acknowledged by Protestants.

Now it is manifest out of Ecclesiastical History, that these Prophecies began not, in a signal manner, to be accomplished, till the days of Saint Gregory. For during the first three hundred years, the Church was wholly under Persecution, and was encreased chiefly by sufferings. In the next three hundred years, the Emperour Constantine being converted to Christianity, there were but few other Kings Foster-fathers of the Church; And besides this, several of the Emperours, and some Kings during that space, turned Arians and Apostates from the Catholic Faith. But from Saint Gregories time till Luther, it is incredible almost what we read of the Conversion of Nations and Kingdoms, and of the wonderful Piety and zeal of (once Barbarous) Kings and Queens, as soon as they had embraced the Catholic Faith. Which Conversions were generally made by the fervor, care, and authority first of St. Gregory, himself; as England can, but most ungratefully will not, as becomes her, witness; and next of St. Gregories Successors, Bishops of Rome.

§. 36. Now, Sir, consider the force of illgrounded prejudices. Several Protestants, though they saw all the formentioned Prophecies perfectly fulfilled by Catholic Missioners, yet out of the pre-assumed hatred to Catholic Religion, they will not acknowledg the forsaking Idols and worship of Devils, and the embracing of the Catholic Faith



to be a *Conversion*, but rather a *Perversion*, and therefore wonder that they do not to this day see those Prophecies accomplished, which were made above two thousands years since, In so much as *Castilio* Professes, *The more I do peruse the Scriptures, the less do I find these Promises performed, howsoever they are to be understood.* David George, a Protestant living at *Basil*, upon the same grounds became a Blasphemer of Christ, whom he called a *Seducer*. *Bernardin Ochin* turned an Apostate, denying they *Divinity of Christ*. *Adam Neuserus*, a Calvinist Professor at *Heydelberg*, turned *Turk*, and was circumcised at *Constantinople*. *Alemannus* likewise renouncing *Christianity* became a blasphemous Jew. And the principal motive of all these horrible changes, was an opinion that these *Prophecies* were false Dreams, or impudent inventions of *Seſſaries*, and never fulfilled, because forsooth not fulfilled in a Church of their *Reformed Religion*, which Reform'd Religion never banished *Pagan Idolatry* out of one Village. Some conversions indeed of *their own particular mode* they have made, for by *seditions* they have banished *Catholic Religion* out of several places. And particularly the *Hollanders* may brag, that they have converted the great Empire of *Japan* from the *Catholic Faith* to its pristine most execrable *Idolatry*; to effect which, they have procured the most cruel murder of near four hundred thousand *Catholic Martyrs*, themselves in the mean time renouncing the open Profession of *Christianity*.

§. 37. Notwithstanding the truth is, the wonderful *Conversions of Nations* in former and later times also, by *Catholick Missioners*, have been so illustrious, that very many of the soberer Protestant Writers have highly exalted their zeal and unwearied diligence in their *Apostolical functions*, and glorified God for it: being forced hereto by the many undeniable *Miracles* wrought by them.

Yet the pleasant cunning of one *Lutheran Writer* is very remarkable: his name is Dr. *Philip Nicolai*, who having written a Book on this very Argument, to wit, the fulfilling of the fore-cited *Prophecies*, touching the *Conversion of Nations*, is forced to alledge the examples not only ancient, as of the *Saxons, Frisons, Danes, Germans, &c.* converted by *Catholic Bishops and Priests*; but later also, as of innumerable People in the *East and West-Indies*, reduced from *Idols to Christianity* by *Jesuits* and other *Religious Missioners*; and to acknowledge likewise that God testified the Doctrine preached to them, by stupen-

*Castil. in  
Præf. li. Si-  
bli. r. Lat.*

*Philip Ni-  
colai de  
Regno  
Christi. c.  
1. p. 53.*

dious *Miracles*. All this, this *Lutheran* confesses; but then with a turn, he deprives *Catholics* of the glory and merit of all their labours, and applies it to his own *Set*: for he tells his *Readers*, that all these *Apostolical Preachers*, in converting Nations, did *Lutheranize*; and that the *Jesuits* in their first converting the *Oriental Indians*, did shew themselves [not *Roman Catholics*, but] *Lutherans* and *Evangelicks*. Might he not have said as well, that *Christ's Apostles* converted Nations, not as such, but as *Lutherans*?

§. 38. Now if these *Prophecies* be *Divine*, and have indeed been fulfilled, they have been fulfilled by *Catholics* only, and consequently *Catholic Religion* constitutes that *Church of Christ* to which such glorious *Predictions* were made. I will therefore here adjoyn the words of *St. Augustine*, who having alledged out of the *Scripture* many such *Prophecies*; concludes thus: *Whilst thou holdest thy self fast to these Prophecies, if an Angel from Heaven should say to thee, Leave the Christianity of the whole Earth and chuse the part of the [Shismatic] Donatus, Luther, Calvin, Tindal, &c.] he ought to be to thee Anathema; because he would endeavour to cut thee off from the whole, and thrust thee up into one part, so alienating thee from the Promises of God.*

§. 39. These, *Sir*, among many other, are grounds surely sufficient to justify the *Right* which the *Roman Church* has to merit your *Obedience*: I beseech you think seriously on them. For mine own part, I do sincerely protest to you, that unless I would renounce all other *Guides* to eternal Happiness, but an over-weaning *Fancie* of mine own abilities, or blind *passion* against all *Guides* establish'd in *Gods Church*: if *Divine Revelation*, consent of *Antiquity*, manifest *Reason*, and even experience by outward *Sensation* may be fit to guide me, I must not be a *Protestant*, I must of necessity be a *Roman Catholic*. For *Divine Revelation* (interpreted also by consent of *Fathers* and *Councils*) informs me, that *Christ* hath established on Earth a *visible Church*, which is, *one holy and Catholic*, the *common Mother* and only authentick *Teacher* of all *Christians*; that this *Church* shall remain such to the end of the *World*: and that whosoever is not a true faithful *Member* of this *Church*, is thereby cut off from the *Mystical Body* of *Christ*, and shall be eternally separated from Him. Again, evident *Reason* shews, that no *Person*, or *Society*, can be esteemed a *Member* of any *Church* any other way, than by believing its *Doctrines*, and being subject to its *Laws* and *Government*. In the third place, the testimony of our *Senses* assures us, that

not

not any of our *Modern Sects* do assent to the *Doctrines*, or are governed by the *Laws* of any *Church* at all (and consequently not of the *Catholic Church*,) which had a being at their first (pretended) *Reformation*: therefore upon these grounds it evidently follows, that all the said *Sects* are manifestly guilty of *Schism*.

Moreover, since the *Roman* is that *Church* of which the first *Reformers*, once were *Members*, and by reforming made a separation from it, and since the same *Church* does constantly profess the same *Doctrines* which were once held by the *Universal Body of Orthodox Christians*; and again, since there is not any *visible Church* upon earth to which all marks of the true *Church* assigned in *Scripture*, and by the *Holy Fathers*, can be so applied, and whereto the *Antient Prophecies* and the *Promises of Christ* have been so perfectly accomplished, as the *Roman*; it will evidently follow, that the present *Roman Catholic Church* ought to be acknowledged that one *Holy Catholic Church*, which we confess in the *Apostles Creed* and by consequence whatsoever *Doctrines*, in opposition to the *Faith* professed in this *Church*, are taught by *Protestants*, they are thereby, without any particular discussion, legitimately prejudged to be formal *Heresies*.

Now *Herese* and *Schism* being by all (even by *Hereticks* and *Schismatics* themselves) acknowledged most dreadfully wasting *Crimes*, of which I cannot possibly be guilty whilst I adhere to the *Roman Catholic Church*, nor avoid the guilt of them by forsaking its *Communion*; I conceive I have, without any necessity of engaging in particular *Disputes*, given you rational *Grounds* enabling me to afford a sufficient *Answer* to the *Question* first proposed by you, viz.

Why are you a Catholic?

§. 40. And for a conclusion, Sir, give me leave to tell you, that it will be utterly in vain for you to attempt the avoiding of the [*stigmata*] brands of *Herese* and *Schism*, by entring into an endless *Dispute* about particular *Controversies*, to be stated out of Books: For, till you be able to shew a present *Visible, Orthodox Church*, the *Governors* and *Teachers* whereof are derived by a continual *Succession* from the *Apostles*, which *Church* in all those *Points* for which you have separated from the *Roman*, teaches as you do, and either governs you, or is governed by you; Till this, I say be done, your busying your self about particular *Disputes* will never produce to you *Peace of mind*, but rather encrease in you *Pride* and *Malice* against others. Your first

first most necessary Care therefore must be to establish your self in such a Church as can oblige you to believe her : for by no other way can you (nor your Teachers) avoid *Self-condemnation*, as manifest *Innovators*.

There are certain illustrious *marks* assigned by the *holy Scriptures* and *Fathers*, to distinguish the true *Catholic Church* from Congregations of *Hereticks* and *Schismatics*, such are *Unity* ; *Succession*, *Universality*, *Converting of Nations*, *Miracles*, &c. And these are such *marks* as are perceptible by the meanest capacities, to the end that none should be excused if they mistake the *Church*. Now not one of these so visible *marks* belongs to you; and not one but belongs to the *Roman Catholic Church*.

§. 41. When you are urged to shew some *signs* or *marks* which might invite any to joyn with you, all you can say is, That you teach *truth*, and that you duly administer the *Sacraments* ; that is, you would prove your selves to be a true *Church*, because you say you are a true *Church* ; for (not the *marks*, but) the *essence* of a *Church* consists in teaching *Truth*, &c. But *marks* of his *Church*, easily observable by all men, were appointed by *God* to lead the Simple as well as the Learned, to discover that *Church* which only teacheth *Truth*, and duly administers his *Sacraments*. Not any such *marks* do you pretend to shew, And as for this your miscalled, single *Mark*, the Unlearned cannot possibly judg, whether you do indeed teach *Truth*, &c. and the Learned must have spent their whole lives before they can be in a capacity to judg. And though they should be so unhappy as to suffer themselves to be convinced that you do teach *Truth*, &c. yet till you can further demonstrate that you are not guilty of *Schism*, but that you communicate with that one *holy Catholic Church*, which you believe in the *Creed*, it would (notwithstanding all the *truth* pretended to be taught by you) be a damnable sin in them to communicate with you.

These things considered, since I am confident it is impossible for you to clear this point, I believe you will find an insuperable difficulty to prepare, according to the *method* observed here, a tolerable general answer, sufficient to vindicate your *Church* ; in case I should by way of exchange, propose to you this *Question*.

Why are you a Protestant ?

*Prot.* Judg not, Sir, too hastily. Perhaps at our next meeting you

you will hear more than you now expect. In the mean time I thank you for your Charity: And, God willing, I will seriously reflect on what hath been said.

*Cath.* Farewel, Sir, and, if you think good, cast your eyes upon this little bundle of *Citations* out of several ancient *Holy Fathers* of the *Church*, who will tell you, that upon the very same grounds, which have been here discoursed on, they were good *Christians* and *Catholics*.

*Prot.* If they tell me so, I shall not easily condemn what they tell me. Farewel.



¶ TESTIMONIES of *HOLY FATHERS* re- §. 4<sup>th</sup>  
garding The Substance of the foregoing DIS-  
COURSE.

§. 1. Of the Churches perpetual Existence. *Visibility, &c.*

**O** *bscurius dixerunt Prophetæ de Christo, quam de Ecclesia, Puto* August. in Psalm. 39. Conc. 2.  
propterea] The Prophets have spoken more obscurely concerning Christ, than concerning the Church. The reason hereof I conceive to be, because they foresaw in Spirit, that men would make divisions and parties, and that they would not much dispute about Christ himself, but that they would raise great contentions about the Church. Therefore that was more plainly foretold, and more openly prophecyed concerning which, greater contentions would in succeeding times be raised to the end a heavier judgment should befall those who saw [the Church] and yet fled out of it.

*Quis numeret testimonia de Ecclesia toto Orbe terrarum diffusa? Quis* Aug. in Ps. 147.  
Who can number the testimonies given [in Scripture] touching the Church spread over the whole earth? who can number them? There are not in the whole world so many Heresies against the Church as there are Testimonies in the [old] Law for the Church. What page there does not proclaim this? what verse does not mention it? All passages there cry out aloud for the Unity of our Lords Body; for he has placed peace through the borders of Hierusalem: Now thou, O Heretick, barkest against all these Testimonies: And therefore that which is written in the Apocalypse is justly verified in that City,  
*Without.*



*Without are dogs.* Thou barkest against these [*Testimonies*] From what Tribunal dost thou judge? Thy Tribunal is the presumption of thine own heart. It is a lofty, but a ruinous Tribunal.

Aug. in  
Psal. 56.

*Exaltare super cælos, Deus, & super omnem terram gloria tua---*] Be thou exalted, O God, above the Heavens, and thy Glory over all the earth, My Bretheren, we have not seen God exalted above the Heavens; yet we believe it. But we not only believe, but we see his Glory exalted over all the Earth [*in his Church.*] Now I beseech you observe what a madness it is which possesses Heretics. They being cut off from the compacted Body of the Church of Christ, and by holding a part being deprived of the whole, will not communicate with the whole earth, over which the glory of Christ, is spread. O Heretical Madness! Thou believest with me that which thou dost not see: and thou deniest that which both thou and I do see. Thou believest with me that Christ is exalted above the Heavens, which neither of us hath seen: and thou deniest his glory over all the earth, which we both see.

August. in  
Epist. Jo-  
an. 2.

*In sole posuit Tabernaculum suum---*] He has placed his Tabernacle in the Sun, that is, in a place manifest (*to all*) His Tabernacle is his flesh: His Tabernacle is his Church which is placed in the Sun: not in the night but in the day.

August.  
cont. Faust.  
l. 13. c. 13.

*Tanquam ille, quem catechizamus, quæreret & diceret, quo ergo signo---*] If a Catechumen should be inquisitive, and say, But by what sign shall I, being as yet a little one and unable clearly to discern the truth from so many errors, by what mark, I say, shall I find the Church of Christ, to believe which, I am obliged by so many manifest predictions? Hereto the Prophet, as if he had a perfect knowledge of the Catechumens scruples, answers, teaching him, that this is foretold to be the Church of Christ, which is raised on high and apparent to all; For she is the seat of his Glory. For in regard of such doubts as may befall the simpler sort of Christians, who may be seduced by (*crafty*) men from the Church so gloriously manifest, our Lord providing a remedy, saith, A City which is set upon a mountain cannot be hid.

Aug. in  
Psal. 85.

*Christo tales maledicunt, qui---*] Those do blaspheme Christ, who affirm that the Church hath perished from off the whole earth, and remained only on [*Africa, Geneva, England Holland, &c.*]

Aug. de  
Baptif.  
cont. Don.  
l. 1. c. 10

§. 2. Of the Catholic Churches Unity: and of Schism.

§. 43. *Una est Ecclesia quaecunque illa sit*---) There is one only Church, whichsoever that is, of which it is written, my dove (*my undefiled*) is but one, she is the only one of her Mother; neither can there be so many Churches as there are Schisms; [*O this Position both the Schismatics, Donatists and St. Augustin were agreed.*

Aug. in  
Ps. 1. 30.

*Perirem si essem de parte Pauli*---) I should perish (*eternally*) if I were of a party of which St. Paul was the leader: How then shall I avoid perdition if I be of the party of *Donatus* (of *Luther, Calvin, Tindall, &c.*)

*Quamvis Novatianus*---) Though (*the Schismatic*) Novatian hath been put to death [*for the Faith,*] yet he hath not been crowned. Why not Crowned? Because he died out of the peace, concord and communion of the Church, separated from that common Mother, of whom whosoever will be a Martyr, must be a Member.

Pacian  
Epist. 2.  
ad Sym-  
pron.

We ought rather to endure any torments, than consent to the dividing of Gods Church: Since the Martyrdom, to which we expose our selves by hindring a division of the Church, is no less glorious, than that which is suffered for refusing to Sacrifice to Idols.

Dionys. A-  
lex. ap. Eu-  
sebi. 6.

*Si in Navi pericula sunt*---) If there be dangers to those who are in the Ship, there is certain drowning to those who are out of it.

Aug. Ser.  
22. de di-  
versis.

*In montem sanctum tuum*---) Into his Holy Mountain. His holy Mountain is his Holy Church. This is the Mountain which according to the Vision of *Daniel*, grew to this vastness from a small stone and breaks all the Kingdoms of the earth, and which encreased in greatness till it filled the whole surface of the earth. In this Mountain he was heard, who said, I cryed with my voice unto the Lord, and he heard me from his holy Mountain. Whosoever prays besides this Mountain, let him not hope to be heard to eternal life. Many are heard in many of their requests; but let them not boast because they are heard. The Devils were heard in their request to be sent into the Swine, Let us desire to be heard to eternal life.

Aug. in  
Isa. 42.

There cannot possibly be made any Reformation of such importance, as the mischief of Schism is pernicious.

Item. l. 4.  
c. 62.

*Nobiscum estis in Baptismo*---) You (*Donatists*) are with us in Baptism, in the Creed, and in the other Sacrament of our Lord. But in the Spirit of Unity, in the Bond of Peace, and finally in the Catholic Church you are not with us.

Aug. in  
Psal. 42:

*Tenenda est nobis Christiana Religio*---) Christian Religion is to be held

Aug. de  
vera Rel. g.

by us, and the Communion of that Church which is Catholic, and is named Catholic, not only by her children, but also even by her enemies.

Aug. Epist.  
48.

*Fieri non potest---*) It cannot possibly be, that any one should have a just cause to separate his Communion from the Communion of the whole world.

Aug. cont.  
Epist.  
Fundam.  
c. 3.

*Ut hanc omittam sapientiam--* ] Not to speak of that Wisdom, which you do not believe to be in the Catholic Church, there are many other things which most justly keep me in her bosom: the consent of people and Nations keeps me: the authority begun by miracles, nourished by hope, increased by charity, established by antiquity keeps me there: A succession of Bishops from the Chair of St. Peter (to whom our Lord after his Ascension committed his Sheep to be fed) to the present pontificate, keeps me there, Lastly, the very Name of Catholic keeps me there, which name the Church alone among so many Heresies hath not without just reason possessed, inasmuch as though all Heretics are desirous to be called Catholics, yet if a stranger asketh any of them where the Catholic Congregation meets, not any of them has the boldness to shew him his own Temple. These therefore so many and so great bonds, keep a believer firm in the Catholic Church, although by reason of his natural dulness, and perhaps his sins, he does not manifestly see and penetrate the depth of Divine Truths. But among you (*Heretics*) who have none of these advantages to invite or hold me, nothing is heard to sound, but a (*vain*) promise of true Doctrine, &c.

Fulgent. d.  
I ide ad  
Pet. cap. 39.

*Firmissime tene, et nullatenus dubites--* ] Hold most firmly and doubt not at all that every Heretic or Schismatic baptised in the Name of the Father and of the Son and of the Holy Ghost, if [*before he Dies*] he be not joyned and incorporated into the Catholic Church, he can by no means be saved, though he should give never so many Alms, yea though he should shed his Blood for the Name of Christ; For neither Baptism nor liberal distributing of Alms, nor the undergoing death for the Name of Christ can profit any one to Salvation, as long as Heretical or Schismatical lewdness perseveres in him, which leadeth to [*eternal*] death.

Aug. Re-  
tract. l. 1.

§. 3. *Of the Catholic Churches Authority. Of interpreting Scripture.*  
Saint Augustine informs us that a certain acquaintance of his derided the Disciples of Catholic Faith, by which men were commanded to believe [*the Church*] not being taught by demonstrative Reasons what



what was true. To satisfy this Friend, he wrote his Book De Utilitate credendi [Ecclesiæ] in which he writes thus, It is fitly instituted by the Majesty of Catholic Discipline, that those who come to Religion, should before all other things be perswaded to believe [the Church] But you will say, were it not better that Reason should be employed to move me, which without any temerity I might follow witherfoever it leads me? Perhaps it might be so: But since, to come to the knowledg of God by Reason is a matter of so great importance and difficulty, do you think that generally all men are capable of searching into the Reasons by which mens minds may be brought to a knowledg of Divine Mysteries? Or are the greatest number of men such? or but a few? I suppose you will answer, But a few. If so, do you think that the knowledg of Religion is to be denyed to all the rest, who have not so piercing a Judgment?—It is a miserable thing to be deceived by Authority; but it is much more miserable not to be moved by it. If Gods Providence does not preside over human affairs, there will be no cause why we should trouble our selves about Religion.—We ought not therefore to despair that some Authority is constituted by God, by which those who walk doubtfully may be raised up to God.

Id de Utilitate.

*Puto si quis Sapiens extitisset--*] I conceive that if there were extant a wise man to whom our Lord had given his Testimony, [viz. that he should be directed by him:] and if that man were consulted by us concerning this controversy, we should not at all doubt to do whatsoever he enjoined us, least we should be adjudged to oppose our selves, not so much to that man himself, as to our Lord Jesus Christ, by whose Testimony he is recommended. Now such Testimony doth our Lord afford to his Church.

Aug. de Unitate Eccl. c. 19.

*Hæretici qui cum in unitate--*] Heretics, who though they be not in Catholic Unity and Communion, yet Glory in the title of Christians, are compelled to oppose Orthodox Believers, and they have the boldness to attempt the seducing unskillful Christians by force of disputing and Reasoning, whereas our Lord came with a peculiar Medicine against this, when he enjoined (not reasoning, but) Believing to all people. But Heretics are forced to take the way of arguing by reason, because they see themselves in a most abject Condition, if their Authority be compared with Catholic Authority. Therefore they endeavour to prevail by a pretence and promise of Reason

Aug. in Psal. 41.

against the most unshaken Authority of the firmly established Church. This is the uniform, and, as it were, regular temerity of all Heretics. But the most clement Emperor of our Faith has fortified with the Citadel of Authority his Church, both by numerous Congregations of People and Nations, and the Chairs of his Apostles; He also by a few piously learned and truly Spiritual men has armed his Church with most copious provisions of invincible Reason. But the more secure and rational Discipline is, That those who are ignorant or infirm should be received within the Castle of Faith (*depending on Authority*) that they may be defended by those who can combat with the weapons of most powerful Reason.

Aug. de.  
Baptismo  
cont. Do-  
nat. l. 2.

*Nec nos ipsi tale aliquid auderemus asserere--*) Neither durst we affirm any such thing (*viz. that Heretics ought not to be rebaptized*) if we were not strengthened by the unanimous Authority of the universal Church: To which Authority, no doubt, *Cyprian (who held the contrary)* would have submitted, if in his time the truth of this question had been established by the examination and decision of a Plenary Council.

Aug. cont.  
Crescon.  
l. 33.

*Proinde quavis hujus rei certe de Scripturis Canonicis non proferatur exemplum--*) Although no express example can be brought out of Canonical Scriptures touching this Point (*of rebaptization*;) yet the truth of the same Scriptures in this matter is held by us, when we do that which has pleased the Universal Church, which the Authority of Scripture themselves does commend; That since the Holy Scripture cannot deceive (us,) he whosoever is in fear of being deceived by the obscurity of this question, may consult the same Church about it, which Church the holy Scripture doth without all ambiguity demonstrate.

Aug. de  
Quantis.  
Arima.  
c. 7.

*Aliud est cum Autoritati credimus--*) It is one thing when we believe, submitting to Authority; and another when we yield to reason, To believe Authority is a way very compendious and without labour.

Aug. cont.  
Julian.  
l. 6. c. 5.

*Et si nulla ratione indagetur*) Whatsoever is from Ancient times preached by our Orthodox Faith, and believed through the whole Church, though by no search of reason it can be found out, and though by no speech it can be clearly expressed, yet notwithstanding it is (*to be acknowledged*) most true.

Hilar. J. 1.

*Heretici sunt sibi arbitri Religionis--*) Heretics are to themselves judges

judges of Religion; Whereas the proper work of Religion is the Duty of Obedience (to Authority.

*Non ad Scripturas provocandum est*—) We must not (*disputing with Heretics*) appeal to Scripture. Neither is the debate to be constituted in things, in which either no victory at all will follow, or an uncertain one, or little better than uncertain. For though the success of examining Scriptures should not be such, that each party should have no advantage over the other; yet due order requires that that should be first proposed, about which at present we are to dispute, viz. to which of the parties (*the preaching of*) Faith belongs: who have right to the Scriptures: from whom, and by whom, and when, and to whom that Discipline has been delivered by which men are made Christians: For where the Truth both of Christian Discipline and Faith shall appear to be, there also will be the Truth of Scriptures and Expositions, and all Christian Traditions.

*Tertull. de Prescript.*  
c. 18.

*Si quid horum per orbem frequentat Ecclesia*—) Amongst such things, whatsoever is practised by the Church through the world, to dispute whether she ought not to be imitated therein, is a mark of most insolent madness.

*Aug. Epist.*  
118.

*Scire sufficit*—) It is a sufficient Motive to reject from our Belief whatsoever we know to be contrary to the teaching of the Church.

*Aug. de Hæres.*

*Dicit aliquis, si Divinis eloquiis*) It may be demanded, how, if both the Devil and his Disciples do make use of and apply Divine Scriptures, Sentences and Promises, of whom some are false Apostles, others false Prophets, and all of them Heretics: What shall Catholic children of our Mother the Church do? How shall they discern truth from falsehood in (*interpreting*) Holy Scriptures? Hereto we answer, (according as we have received from Holy and learned men before us) that they must be very careful to interpret Scriptures according to the Traditions of the Universal Church, and according to the Rules of Catholic Doctrine.

*Vincent. Lirin. Cæmon. c.*  
38.

## THE SECOND QUESTION: BUT, WHY ARE YOU A PROTESTANT ?

§. 45. **C** *Ath.* Sir, Have you considered seriously on the Subject of our last Discourse ? *Prot.* Yes.

*Cath.* And have you found either in *Scripture. Tradition, Councils, or Holy Fathers*, any warrant to remain divided, both in *Doctrine and Discipline*, from all Churches antiently existent upon Earth; and at the same time to profess, notwithstanding, a Belief of *One, Holy, Catholic Church, out of whose Communion there is no Salvation.*

*Prot.* I freely acknowledge that I am not able to produce any considerable *Quotations* to confront yours : *Quotations*, I mean, asserting the *Authority* of particular, or *new-erected Churches*, independent on others.

*Cath.* Then since, it seems, both *Scripture, Tradition, Councils and Fathers* have given their *Testimonies* against you, *Why are you (still) a Protestant ?*

§. 46. *Prot.* Sir, I suppose you do believe I should be very glad to find out a *Church* to whose *Authority* I could think my self obliged entirely to submit mine own judgment, and securely to commit my Soul to her guidance. But hitherto not having been able to find such an one, I must be content to stay where I am : For as for the *Roman Church*, to whose *Communion* alone you would invite me, *she* appears to me so wholly *depraved*, that I think a real *Miracle* would hardly draw me to joyn my self to her *Communion*.

*Cath.* I see, Sir, that you, despairing to justify your own *Churches*, and to excuse them from *Schism*, do seek to draw me to particular *Disputes* : By which notwithstanding you can receive no benefit at all, whatever the success of such *Disputes* shall be : For still the unpardonable guilt of *Schism* will lie upon you. However I will not refuse so far to comply with you. Therefore tell me, Wherein consists that *depravation* you speak of ?

*Prot.* It consists in this, that both her *Doctrines and Discipline* are framed, as on purpose to comply with worldly interests : and by consequence are opposed to the *Spirit of Christianity*.

*Cath.* How does that appear ?

§. 47. *Prot.* It appears more than sufficiently in this that (as the late learned *Archbishop of Spalato* observes) all those Points of your *Belief and Practice* which we condemn, and for which we separate from your *Church*, are such as manifestly have a strong influence on the satisfying either her *Ambition* or *Covetousness*. *Scagli, del Cbr. Nau- fr.*

*Cath.* Which are the Points which you suppose to comply with *Ambition*?

*Prot.* These which here follow: 1. *Your Churches assuming the Title of Catholic to her self alone, with exclusion of all other Churches.* 2. *The Popes assumed Universal Authority.* 3. *His pretended Infallibility in determining Controversies.* 4. *His usurped Temporal Authority.* 5. *A Power to be acknowledged as given to Priests, by consecrating the outward Symbols, to make the glorified Body of our Saviour present on the Alter.* 6. *The Offering it in Sacrifice to the Father.* 7. *The exposing of it to mens Adoration.* 8. *The Obligation imposed on all sinners to discover their most secret sins to Priests in Confession, and to submit to satisfactions enjoined by them.* 9. *A proud esteem of attaining to Justification and Salvation by your own Merits.* Thus your *Clergy*, not content to invent *Doctrines* proper to procure their own Exaltation; would instill *Pride* into the people also.

§. 48. *Cath.* For what *Doctrines* do you accuse the *Roman Church* of *Covetousness*?

*Prot.* Of this latter sort are the *Romane Doctrines*. 1. *Touching Prayer for the dead and Purgatory, out of the torments whereof Souls are to be redeemed by Masses, Alms, &c.* 2. *The gaining of Heaven by money given for Indulgences.* 3. *The Invocation of Saints.* 4. *The worshipping of their Images and Relicks: To which Pilgrimages are ordained with costly Offerings, &c.*

§. 49. *Cath.* This *Observation*, made by the infamous *Apostate* you named, if rightly considered, truly seems to argue a guilt somewhere; yet not in the *Church*, but much rather in those who separated from her. For it strongly argues, that, since, to oppose her, they made choice only of those *Points* which regarded the *Honour, Authority and Wealth of the Clergy*; the true *Motives* inducing them to rebel against the *Church*, were, not any zeal for *Truth*, or care for their *Souls* (for they acknowledged her *Orthodox*, as to all *Points* of *Doctrine* approved by former *Heretics*.) That therefore which stirred up their rage against her was *Envy, Hatred of Obedience*, and a thirst unquenchable to rob her of the *Treasure and Possessions* conferred on her by the *Piety* of



of their *Holy Progenitours*. Now Sir, tell me sincerely, If you were to establish a *Church*, would you take for your pattern that *Schismatical King Jeroboam*, who chose *Priests from the dreggs of the People* ; or *God himself*, who instituted a splendid *Clergy* ?

*Prot.* It cannot indeed be denied, but that contemptible, needy and depending *Directours* of *Souls* will but very meanly discharge so high an *Office* as *Christ* has committed to them, having made them *Spiritual Judges* of *Mankind*, and stiled them *the Light of the world*, and *the Salt of the Earth*.

§. 50. *Cath.* If the *first Reformers* had been of your Judgment, they would first have reformed in themselves their inordinate Passions. But, Sir, if you please, let us leave the judgment of mens secret intentions to *Almighty God*, to whom alone they are open and transparent. However, this may with full assurance be asserted, That if *Sacredge* and freedom from *Ecclesiastical Jurisdiction* were not the only prime *Motives*, they were, and will be, the prime *Effects* of your multiplied *Reformations*.

§. 51. *Prot.* I am well content to desist from enquiring into the secret thoughts of persons on either side : And therefore I will henceforth consider the forementioned *Points* in debate between us, absolutely and in themselves. And so doing, you must give me leave to say, That this also may with full assurance be asserted, that, whatever *Motives* the *Roman Church* may have to require Belief of them, we cannot assent to them without rendring our selves guilty of apparent contradicting *Scripture* generally in them all, and no less than the heynous Crimes of *Superstition* and *Idolatry* in several of them.

*Cath.* I do not much wonder to hear from you so a cruel a *Censure* of our *Catholic Belief*. Yea, perhaps I should my self joyn with you in the like, if I should take a prospect of the *Church* by the same *false Light* that I perceive you have done.

*Prot.* Why, Sir, from whence should I receive *Light* to discover what you teach, but from our *Controvertists* ?

§. 52. *Cath.* I did not at all doubt from whence that which you call *Light* came. And therefore permit me to tell you, that if you frame your judgment touching the *Faith*, of *Catholics* by what you find commonly in *Controvertists*, you will condemn you know not what, nor whom.

*Prot.* This is strange: Do none of our *Controvertists* understand what your *Church* teaches ?

§. 53. *Cath.* What, and how much they understand I cannot define. But this I may with confidence say, that generally judging of your *Controvertists*, not a twentieth part of one of their Volumes contains an examination of the necessary *Faith* of the *Church*, which *Faith* notwithstanding is pretended to be confuted in every Page.

*Prot.* Notwithstanding what you say, yet your *Controvertists* also in answering our *Books*, do take on them to defend whatsoever ours oppose as the *Doctrines* of your *Church*.

*Cath.* It is too true indeed of some of them; who deserve much to be blamed for giving thereby occasion to our *Adversaries* to multiply unnecessary *Debates*, by a partial esteem of their own private, adopted *Opinions*, of their peculiar *Interpretations* of the *Churches Doctrines*, their probable *Additions* to them, and *Inferences* from them: all which they are desirous should pass for *Points* of *Catholic Faith*. Besides this, several *Schoolmen* there are, whose end of Writing being to boast their *Wit* and *Subtily*, who will penetrate into all things; no *Mysteries* shall be incomprehensible to their *Philosophy*, and who think it a great *Mastery* to advance *Positions* bordering on the very brink of *Heresie*, *Speculative* or *Moral*, and then by some nice *Distinction* to prove them, if not *Orthodox*, at least not deserving the utmost *Censures*. And of these mens rashness *Protestants* oft-times take advantage, and zealously oppose them, as if the *Church* were obliged to make good their *aery Speculations*.

§. 54. *Prot.* What *Expedient* then do you propose to me by which I may be certainly informed of your *Churches Doctrines*.

*Cath.* The way is plain, easie and short, if you will look before you and not wilfully go out of it.

*Prot.* I pray you put me into that way.

*Cath.* The way is to examine candidly and seriously the *Churches* own *Decisions* only, which if you do, you will find how little she is concern'd in the accusations you lay against her.

*Prot.* If this prove true, surely our *Modern Controvertists* have a dreadful *Account* to make to *God*, who seem studiously to design the widening of the breaches amongst *Christians*.

*Cath.* That what I say is true, I dare take the confidence to make your self the *Judge*. And this I undertake to demonstrate through all the controverted *Points* before mentioned by you, not by disputing, alledging *Proofs*, or answering *Objections*; but only by representing

to you, in a simple manner, the pure, naked *Doctrine* of the Church in relation to all these *Points*.

*Prot.* I am likewise sufficiently averse from clamorous *Disputes*, which commonly are only Prizes of a quick *Fancie* or voluble tongue, and formentors of unruly *Passions*. Therefore I expect what you intend to say.

§. 55. *Cath.* Before I begin, I have a few *Requests* (in my judgment not unreasonable) to make to you. *The first is*, 1. That (having supposed that upon a true or false *Belief* *Eternity* of *Happiness* or *Misery* depends) you would force your *Imagination* to put your self in that state in which your first *Reformers* really were, immediately before they broke from the *Churches* *Obedience* and *Communion*, and supposing that you were earnestly tempted by them also to forsake it, by adhering to a *New-begun Society*, never heard of in the world before, upon a pretence that the *Church* in which you live, and which you as yet esteem to be the true *Catholic Church*, teaches most pernicious *Errors*, *Superstitions*, and *Idolatrous practices*: Of the Justice of which pretence your *Tempters*, now declared *Enemies*, will needs be the *Judges*.

*Prot.* This I will endeavour to perform.

§. 56. 2. *Cath.* My *Second Request* is, That you will acknowledge that the *Doctrines* of *Catholic Faith*, once decided by the *Church*, are to be understood in the plain literal Sence, and in the latitude of the *Churches* expression. And by consequence that when they are severally restrained to different particular Senses by interpretation of *Catholic writers*, such Interpretations are not necessarily to be admitted by you: And much less are other *Doctrins*, by inference drawn from them, to be esteemed *Points* of *Catholic Faith*, but only *Opinions* of particular *Divines*, which do not oblige to Assent.

*Prot.* This ought in reason to be acknowledged.

§. 57. 3. *Cath.* My *third* and last *Request* is, That, when your *Tempters* shall tell you that the *Catholic Church* teaches *Doctrins* contrary to *Scripture*, you would acknowledge that unless such a pretended *Contrariety* can be evidently demonstrated to you, you ought not for that cause to forsake the *Churches* *Communion*: For undoubtedly; where her *Doctrines* seem only probably contrary to some *Text* of *Scripture*, her *Authority* is such as to oblige you to believe that her Sence ought to be preferred before that of her *Enemies*, who are deftute of all *Authority*. And it would be madness to transgress the necessary

necessary *Duty* of peaceful *Obedience* and of avoiding *Schism*, upon a probable hope of finding some *Truths*, elsewhere.

*Prot.* Reason requires that this also be granted.

§. 58. *Cath.* These concessions therefore being presupposed, give me leave to put you in mind of what you said at the entrance into this our *Discourse*, viz. That, *this may be with full assurance asserted, that you cannot assent to any of those Doctrines taught by the Roman Church, and rejected by your Party, without rendering your self guilty of apparent contradicting Scripture.*

*Prot.* I remember this well : but how will you disprove me?

*Cath.* If this *Persuasion* of yours were well grounded, it would be not only in vain, but unlawful for me to seek to withdraw you from it. But being on the other side assured, that what you say is *apparent*, is only so in a *false appearance* to your mind prepossessed; I hope I may without vanity promise to demonstrate to you, that you only think, an this without Ground, that you are assured.

*Prot.* You make large *Promises* to your self, which I believe will have small effect upon me.

¶ *Cath.* Sir, *Truth* and a *Good intention* make me confident, that *Divine Grace*, which is *Omnipotent*, will accompany them. Whereas therefore you say, That *Roman Doctrines* are apparently, or evidently *contrary to Scripture*: I desire you to take into consideration that the same *Roman Church*, at the same time, both proposed the *Belief* of those *Doctrins* to your first *Reformers*, and also gave them the *Scriptures*, testifying that they were the infallible *Word of God*. Therefore certainly it was far from being evident to her that her *Doctrines* did evidently contradict *Divine Revelation*. Now you will not surely deny but that in the *Catholic Church* there are men as learned, and those in a far greater number, than among *Protestants*, Men, I say, who also make the *Scriptures* their principal study, and have published almost innumerable *Commentaries* on them; again, *Men*, of whom a great number live sequestred from the world, in an assiduous Practice of *Spiritual Prayer*, and therefore not likely to have their judgments perverted by worldly interests : Yet not any one of these does see, or but suspect that the *Faith* they profess is contradicted by *Gods Word*: on the contrary, they invincibly demonstrate, that the *Church* has been, as the only *Depository* of *Scripture*, so likewise of the *true Sense* of it : How comes then that to be evident to you, which

is invisible to them ? Which way went the Spirit of God, from the whole Church, to inhabite a debauched incestuous Fryer, or a stigmatized Pichard, upon whose credit doubtless you have taken up your Evidence ? If they could have shewed you in Scripture such passages as these, *The Pope is not the Supream Bishop and Visible Head of the Church : Bread by Sanctification does not become the Body of Christ ; We ought not to confess our sins to Priests : Purgatory is a meer humane invention : It is an injury to Christ to desire Saints, but none to desire Sinners, to pray for us, &c.* Such sayings indeed as these might have justified your charge against the Church, that she contradicts Scripture. But where are such sayings to be found, except it be in the *Heretical Writings*, of your Reformers ? On the contrary, some Points contradictory to those are found literally contained in Scripture ; and to elude them you are forced to have recourse to *figurative senses*, and the rest are conveyed to us by the same Authority, by which we receive the Scripture it self, Yea by the *Holy Fathers* justified as consonant to Scripture : and however I suppose you will not say, that *silence* is equivolent to expresse contradiction. The utmost that you can say is, that perhaps you can produce now and then some scattered *Texts* of Scripture from which you can make a shew of arguing against some *Tenets* of the Catholic Church ; But what will that avail you, since *Probability* (as hath been said) will not excuse you for omitting a necessary duty of Obedience, and incurring the horrible guilt of *Schism*. Where now do you see an evidence that the Church contradicts Scripture ?

*Prot.* I shall be better enabled to give a resolution in this Point, when, according to your promise, you shall have given me an account of the necessary *Doctrines* of your Church in the points controverted between us.

§. 60. *Cath.* That Promise I will now, with Gods assistance, discharge through all the Points mentioned by you in the beginning.

And first as touching the two first Points, viz.

1. *The Churches Authority.*

2. *The Popes Universal Jurisdiction, &c.* enough hath been said in our former discourse. Yet for your further satisfaction I will enlarge my self a little more. Take therefore into your consideration that it is a *Fundamental Truth* agreed on by all Catholics, That the only Objects of Catholic Faith are such Divine Truths as are revealed in Gods Word, and also proposed to all by the Catholic Church to be believed by Divine Faith.

Now



Now this general Ground being presupposed, in case any *Controversies* should arise touching the sense of any *Divine Truths* revealed, it is unquestionably necessary that some *Means* should be appointed by God to determine such *controversies*, and to prevent a dissipation of his *Church* by *Heresies* and *Schisms*. And what other *Mean* can be imagined efficacious hereto then what hath been taught and practised even from the *Apostles* time, and this declared by the Council of Trent. That no man trusting to his own prudence (or skill) shall presume to interpret Holy Scripture in matters of Faith or Manners pertaining to edification of Christian Doctrine, wresting it to his own senses, against that sense which our Holy Mother the Church doth, or hath held (to whom it belongs to judge of the true sense and interpretation of Holy Scriptures) or also against the unanimous consent of the Fathers?

Conc.  
Trid.  
Sess. 4.

This is that which the *Roman Catholic Church* teaches concerning her Authority of interpreting controverted Texts of Scripture. No more then this is any *Catholic* obliged to believe. Now I leave it to your conscience whether you can think it a sufficient Ground for you to break from her *Communion* upon this quarrel, because she judges more fit that the judgment of the whole Body of Teachers and Governors appointed by God in her, should prevail against your single judgment, or that of a few *Apostat-Ministers*: Especially considering the Promises made by our Lord to his Apostles and their lawful Successors, that his Spirit should remain with them and direct them into all Truth, till the end of the world, so as that the gates of Hell (that is, say the Fathers, Heresies) should never prevail against them.

Jo. 16.  
13.  
Mat. 16.  
18.

*Prot.* I see it is in vain to contradict this.

*§. 61. Cath.* Let us next proceed to what the Church has determined touching the Privileges and Authority of the Prime Pastor the Bishop of Rome. Thus then we read in the Confession of Faith collected by the Pope himself out of the Council of Trent, I acknowledge the Holy Catholic and Apostolic Roman Church to be the Mother and Mistress of all Churches: and I promise true Obedience to the Bishops of Rome, Successor of St. Peter Prince of the Apostles, and Vicar of Jesus Christ. Here the See Apostolic being acknowledged the Mother and Mistress of all Churches, and the Pope Vicar of Christ, his universal Jurisdiction, is therein acknowledged, which Jurisdiction, or Authority, we are not to suppose to be arbitrary and unlimited: but (as we read in a Canon of the Council of Florence consented to by the Emperor, Patriarch and other Bishops of Greece) to be exercised [as]

Bulla Pii  
P. 4.

Conc.  
F. 16.

the:

the *Gests of Oecumenical Councils and Sacred Canons*. And such a *Primacy* invested with *Authority* as this the *General Council of Chalcedon* (admitted by *Protestants*) does acknowledge in him: which is also attested by *Tradition*, and practice from the beginning.

§. 62. Now the necessity of such a *standing Authority* in *Gods Church* is thus grounded. The *absolutely Supream Ecclesiastical Authority*, against which can lye no *Appeal*, is confessedly residing in a *lawful General Council*, by which all *Debates* whatsoever may be determined, all necessary *Laws* enacted, &c. But it being a matter of infinite difficulty, especially since the division of the *Roman Empire*, to bring together so vast an *Assembly* from all *Regions*, and yet *Unity*, essential to the *Church*, being always to be preserved, which cannot be done without a *supereminent Government* always existent; hence it is come to pass that the *supream Bishop* and *Successor* of the *Prince of the Apostles*, has even from the beginning been acknowledged this *supereminent Governor* through all the whole *Church*, to take care that the common established *Laws*, former *Definitions* and *Decisions* of the *Church* be every where observed and professed; to prevent any innovations in *Doctrine*; and also to end *Controversies* among *Catholics* (if any arise) at least by silencing contentious *Disputes* till a *General Council* may further consider them: by which all *Schisms* are prevented; and also *Heresies*, that is any *Doctrines* that are declared by this *supream Pastor* contrary to former *Church-definitions* perpetually crushed: and lastly to judge in *causis majoribus*; when quarrels arise among *Patriarchs*, *Metropolitans*, &c.

Thus stands the case; and now I appeal to your own *Conscience*, whether you can imagine any other *Expedient* for preserving a general *Peace* and *Unity* in *Gods Church*: And whether if you were appointed, and also enabled, to frame such a *Church* as was necessarily to continue always *One Body*, Reason it self would not dictate the same *Order* to you. *Experience* shews that all *Divisions* both in the *West* and *East* are to be ascribed to mens renouncing *Obedience* to this *Common Governor*.

§. 63. *Prot.* Truly Sir, I cannot but acknowledge that to preserve *Order* and *Peace* in so vast a *Body* as the *Church* is, there must of necessity be a *Government*; and if *Government* then *Subordination* and consequently an established *Supream Governor*. And now methinks reflecting upon *Ecclesiastical History*, I see clearly that such an order-ly

ly Government was settled in the Church by the *Apostles* themselves. For if, as some among us pretend, the same *Apostles* had intended no *Supereminence* of *Bishops* above *Presbyters*, and no degrees of authority among *Bishops*, it could not possibly have happened, that a few unarmed *Bishops*, not assisted by *Secular Power*, should, so immediately after the *Apostles*, have subdued such a world of *Presbyters*, formerly supposed their equals, to their *Jurisdiction*, and no marks be left in any ancient *Writers* to shew that those *Presbyters* resisted, or so much as complained against such an *usurpation* and *tyranny*. And the like may be said touching the *Subordination* of simple *Bishops* to *Metropolitans*, *Primate*, *Patriarchs*; and of all these to the *Supream Pastor*: Though probably those *Titles* came into the Church in posteriour ages. Therefore upon due consideration I cannot deny but my aversion to such and so qualified an *Authority* of the *Bishop* of *Rome*, as you say is moderated by the Churches *Decision*, is very much abated.

*Cath.* Since therefore you now see a way how to avoid danger from this (to you formerly) *Rock of offence*, I may, I suppose, proceed to the following Points of *Controversie* touching the *Holy Eucharist*, &c.

§. 64. 3. Of the *Popes Temporal Authority and Jurisdiction*.

*Prot.* No, Sir, You go too fast: For, though I am persuaded that our first *Reformers* with all their *Rhetoric* should not have drawn me with them out of the Church, upon this *Motive* of opposing such an *Authority* in the *Pope*, as has been acknowledged by *General Councils*, and the ordinary *Exercise* of it to be regulated by approved *Canons*, since, I suppose such *Authority* regards only *Ecclesiastical Affairs*. But your Church will not be contented with this: for she will extend it also to *Temporal matters*, even to the disposing of *Kingdoms*, deposing of *Princes*, absolving *Subjects* from their natural *Allegiance* expressly commanded in Holy Scripture, &c.

*Cath.* Where do you find that our Church invests the *Pope* with such an *Authority*?

*Prot.* I cannot distinctly tell you that: but of this I am assured: that the *Pope* challenges it, and as by *Divine Right*,

*Cath.* How do you ground such an assurance? you will not surely esteem this to be an irrefragable *Proof* thereof, because some of his *Predecessors* have challenged it, when as for above a thousand years before

before them not any precedent *Pope* ever pretended to it.

But let it be supposed that the present *Pope* did now challenge it: Will you not live in a *Community* in which the *Governor* challenges more then you will grant to be his due.

*Prot.* No truly: especially if that *Authority*, to which he pretended, endangers the ruine of *Kingdoms*, or the utter banishment of *Peace* every where. For such an *Authority*, I am sure, was never established on earth by our *Saviour*, who is the *Prince of Peace*. And that which makes me assured hereof is this, because if *Christ* had had such an intention of dissolving the *Frame* of all *Civil Government* through the world, he would have left in *Scripture*, or *Tradition*, most expresse proofs of such his will, in a matter of that infinite importance: whereas the quite contrary rather appears.

*Cath.* You say well. But will you run out of the *Church* in case a *Pope* should chance to challenge more then his due, when perhaps no obligation lies upon you to submit to such *Authority* challenged by him, or to acknowledg the justice of it?

*Prot.* Dare you disacknowledg this *Authority*?

§. 65. *Cath.* What I acknowledg or disacknowledg is not material. But to rectify your mistake, I will sincerely acquaint you with the whole matter as it stands at this day: and thence you may collect what must be required from you, in case you are a *Catholic*.

*Prot.* You will much oblige me therein.

*Cath.* Then, it cannot be denied that (besides that *Temporal Power* indeed belonging to the *Pope* within his own *Dominions*, of which he is now the *Temporal Sovereign*) several *Popes* in former times have both Challenged, and actually exercised an unlimited *Temporal Jurisdiction* over other *Kingdoms* and *Empires*. Which *Jurisdiction*, if it hath not been expressly acknowledged as just, yet it hath been sometimes submitted to by *Kings*, either obnoxious and unable to resist, or desirous to make use of it for their own advantage against *Enemies* or *Rebels*. Several examples hereof remain in our *Records*, particularly during the *Raigns* of *King John* and *Henry the third*. But generally *Princes*, when freed from such exigences, have resolutely and stoutly resisted such pretensions of the *Roman Court*.

If we now descend to latter times, and cast our view on the present state of *Christendom*, we shall find *Kings* and *states* so far from admitting such an exorbitant forrain *Jurisdiction* to be exercised or acknowledged

acknowledged within their *Dominions*, that not any of them will permit *Rescripts*, *Bulls* or *Mandats* from *Rome*, though regarding even Ecclesiastical affairs (unless touching private inferior persons) to be published, and much less executed within their *states*, till examined and approved in their respective *Councils*.

Nay more then this : even the *Canons* of *Reformation* prescribed by the *General Council of Trent*, as far as they are suspected to entrench upon the *Temporal Power of Princes*, have always been refused to be admitted in *France*, the *Pope* not only knowing, but expressly allowing such refusal ; as appears by the *Bull* of *Pope Clement* the eight sent to *King Henry the fourth*, at his reception into the *Church*, Perron in Ambass. and recited by *Cardinal Perron* in his *Epistles* : in which *Bull* we find this *Clause* ; *His Majesty shall effectually take order that the Council of Trent be published and admitted in all things, Excepting only (at your must earnest Supplication and Petition) those things, if there be any such, which cannot be put in execution without a real disturbance of public tranquility.*

The *King of Spain* likewise, though believed to be more complying with the *Court of Rome*, being solicited by the *Pope* to publish and admit the same *Council* in his *Belgick Provinces*, though he willingly yielded thereto, yet he did it not without this additional *Clause* adjoyned, *Touching the Regalities, Rights, Prerogatives and Preeminences of his Majesty, his Vassals, Estates and Subjects ; the Lay-cal Jurisdiction hitherto used, the Right of Lay-Patronage, the Right of Nomination, Hearing of causes in the possessory matter of Benefices, Tithes possessed or pretended to by Seculars, &c. in regard of all such things his Majesties Intention is, that proceedings shall go on as hitherto they have done, without changing any thing at all, &c.* So necessarily scrupulous are *Christian Princes* to prevent the least diminution of their *Temporal Rights and Privileges*. Epist. Margaretae Guericinae ad Archiepiscopum Camerac. & Responsis ejusd.

More lately likewise when certain *Authors* of one *Order* published several *Treatises*, in which they endeavoured to exalt to the height the *Popes Jurisdiction Universal in Temporal affairs*, those *Books* were censured and condemned by many *Catholic Universities*, and committed to the fire by *Public Authority*, the *Pope* not being ignorant hereof. And moreover (which perhaps is yet more considerable) the *Superior General* of the said *Religious Order*, even in *Rome* it self, published an *Edict* (known to all *Christendom*) by which he strictly



forbad his Subjects, under most heavy Censures, to maintain such a Temporal Jurisdiction of the Pope, either in Books, Sermons or Disputations. Now that which makes this so solemn a Prohibition of more weight is this, that whereas the foresaid Authors earnestly contended to prove that all Christians were obliged to believe the Popes Right to such Authority, as an Article of our Christian Faith, the said General, by publishing his Prohibitory Edict, clearly shewed that he renounced the Belief of such a Doctrine: For otherwise, Who but an Antichrist would so severely under a penalty of Excommunication forbid the teaching or defending an Article of Faith? And moreover in a General Chapter not long after assembled, the said Prohibition was ratified by all Superiors of the same Order, as their own Writers testify.

Prot. I must needs confess that Christian Princes, and Subjects too, are much beholding to that Worthy General for his prudence and zeal to prevent occasions of tumults and Seditions. Notwithstanding it seems to me that Princes are not yet secure: for though the said Doctrine should cease to be esteemed an Article of Faith, why may it not be defended as an Opinion, at least Speculatively probable? and if so, a slender Probability will have force but too great to raise and foment Rebellions, when discontents are multiplied among the people.

§. 66. Cath. You are much deceived, Sir. For besides that you may be sure that Princes will never permit their Authority to be rendered questionable, the very pretending such a Doctrine to be only Probable, is equivalently to grant that it is no Authority at all: Since every one knows, that a meer probable Title against a long established possession (such as is that of Princes for their Temporal Sovereignty) is in Law and Reason accounted no Title: and consequently none who have any sence of Christianity will ever seek, with the horrible Scandal of Religion to instill such a manifestly unjust incentive to Rebellion into the minds of Christians.

And now, Sir, I beseech you to consider things seriously, and then judg with what injustice and cruelty our whole Religion and Church is condemned, as teaching Treason and Rebellion, and this only for a few private mens Writings, so generally abhorred by our selves.

Prot. All I can say hereto is, that for as much as concerns my self, I will be no longer an accuser of your Church in this matter. Proceed

ceed therefore if you please, to the other following Points.

4. Of the Real Presence and Transubstantiation.

§. 67. *Cath.* The next Point of Catholic Doctrine, opposed by all *Seſtaries*, regards the *Holy Eucharist*. Their rage against the former is indeed greater, because interest is more concerned in it : but a greater advantage for seducing the ignorant people they make of this, because they permit them to judge of this most dreadful Mystery by their outward Senses, which, *Catholics*, instructed by *Holy Fathers*, tell them are not to be believed here.

In the *Eucharist* the first matter of Dispute, and ground of the rest, is the Catholic Doctrine touching the Real Presence of our Lords Body on the Altar after Consecration of the Symbole, thus declared in the Council of Trent, I profess that in the most Holy Sacrament of the Eucharist is present truly and substantially the Body and the Blood, together with the Soul and Divinity of our Lord Jesus Christ: And that there is made a Conversion of the whole Substance of the Bread into his Body, and of the whole substance of the Wine into his Blood: Which Conversion the Catholic Church calls Transubstantiation.

This Article of our Belief is to us solidly established on the Words of Institution. THIS IS MY BODY : which Words without any figurative explication are repeated alike by three Evangelists and the Apostle Saint Paul : therefore we believe, following universal Tradition, that our Lord sincerely meant as he spake ; and because we believe so, we are hated.

*Prot.* But how can you expect that we should assent hereto, since our Senses contradict it ?

§. 68. *Cath.* You cannot say however that our Senses are deceived: for in this great Mystery they have a right perception of their proper Objects, to wit, Colour, Extention, Figure, &c. Neither I suppose, will you say that the judgment which Reason from the Senses collects, is always infallible. For if so, then (for example) our Saviour whilst living on earth should have been judged a meer Man: And the Angels, appearing to Lot and his daughters, no Angels but meer men: for so would Reason, relying on the outward Senses, have judged.

*Prot.* in these examples Divine Revelation expressly teaches the contrary.

*Cath.* Then if in the present case you were assured by Divine Re-

velation that God by a supernatural Power did on the Priests consecrating the Symbols produce a real Change of the Outward Elements into the Body and Blood of Christ, you would believe God against your Senses.

Prot. I should no doubt.

§. 69. Cath. Can you have a greater assurance hereof, then the exprefs Words of Christ literally understood by the Constant Tradition of all Churches in all ages?

Prot. Such an assurance truly would to me be sufficient.

Cath. Then, since we are not met here to mannage a formal Dispute, give me leave to desire you seriously to peruse what has passed very lately in Writings on this Argument between Monsieur Arnauld a Doctor of Sorbon, and the most subtle of the Huguenot Ministers called Monsieur Claude. There, besides Testimonies of Antiquity, you will find our Catholic Doctrine acknowledged by the Prime Bishops of Greece, Muscovy, Armenia, and many other Oriental Sects, who by their Attestations, subscribed with their Names before Witnesses, have professed that the Doctrine touching the Real Presence and Change of the Visible Elements into the very Body and Blood of Christ, is the constant Doctrine of all their respective Congregations, and that it has been so delivered to them by their Ancestors from the beginning.

Prot. Truly Sir, if this appear to me, I shall not trouble my self with Doubts or Objections from School Philosophy; nor examine the [w:] How such a change is made: which Examination hath been long since condemned by St. Cyrill of Alexandria, but humbly submit my judgment and assent to what God has revealed, as I do also in the Mysteries of the Blessed Trinity, the Incarnation, &c. For indeed I find that the Doctrine touching the Holy Eucharist has from the beginning been delivered as a Mystery also incomprehensible by natural Reason.

§. 70. Cath. You may add hereto, that even the Calvinists themselves, though the most perverse Enemies to this Mystery, yet afford a considerable Proof of it against themselves. For seeing clearly the Tradition touching the Real Presence so fully attested in the Writings of the Holy Fathers and in Ancient Councils, they, even when they endeavour with most eagerness to oppose it, oppose it in language countering that of Antiquity, so ashamed are they to renounce both the

the sense and expressions too, of the *Primitive Church*. This may be observed not only in the *Polemical Writings* of *Mestrezat*, *Amberlin* and others of their *Champions*, but even in their *Catechism* and simple *Confession* of their *Faith*. For, there we read ; That our *Saviour* nourishes and quickens us with the substance of his *Body and Blood*, That he is given us in the *Sacrament* according to his proper *Substance*; And that, though he be truly communicated to us both by *Baptism* and the *Gospel*; Yet that is only in part, and not entirely (so that it seems, in the *Eucharist* they receive him whole and entirely.) Moreover, that the *Body of the Lord Jesus*, in as much as it hath been once offered in *Sacrifice* to reconcile us to God, it is now (in the *Eucharist*) given us to rectify us that we have part in that reconciliation.

Confess.  
de Foy :  
Art. 36.  
Catech.  
Dimanch.  
53.  
ib. 52.  
Ibid.

§, 71. And as for *English Protestants* the time was within mans memory, when not only the *Prelates* of this *Church* (without *Huguenotical* hypocrisy) delivered their *Belief* of this *Mystery* in expressions very *Catholic*; but his *Majesties* learned and wise *Grand-Father* giving the world an account of the *Faith* of that *Church* of which he was the *Head*, delivers it thus, *We acknowledge a Presence* (of *Christ* in the *Sacrament* no less true, then you (*Roman Catholics*;) but we dare not determine the manner of it. Neither truly dare we *Catholics*. Thus learned *Protestants* wrote and spoke before this last, worse then *Zuinglian* *Reformation* and new *Rubrick*: since which time the *English Church* has permitted all fanatical sectaries to make her a brocher of all their frenzies, and a justifier of *Doctrines* which devour her very vitals.

Epist. a  
Cardin.  
Perron.

*Prot.* Enough of this, Sir; Be pleased now to proceed to the next Point.

### 5. Of Adoration of Christ in the Holy Eucharist.

§, 72. *Cath.* The next controverted Doctrine, regards the Adoration of Christ in the Holy Sacrament. Concerning which the sum of the Churches Faith is comprized in this her Decision; *Whosoever shall say, that Christ the only begotten Son of God ought not to be adored in the Holy Sacrament of the Eucharist with the Supreme Worship (Latria) even external—And that his Adorers are Idolaters, let him be Anathema.*

Council.  
Trid.  
Sess. 13.  
can. 61

Now the Doctrine touching the *Real Presence*, being once established, will sufficiently justify this: for certainly it is not only lawful, but our *Duty* to adore *Christ* wherever he is truly present. And consequently this *Practice* of *Adoring* our *Lord* in his *Sacrament* is by the

the same *Universal Tradition* delivered, and ordained in all *Publick Liturgies*, both of the *Grecian* and other *Oriental Churches*.

§. 73. But the great, and too willing mistake of our *Adversaries* is, that they impute to us the *Adoration* of the *Visible Elements*: Whereas the proper *Object* of our *Worship* is not any *Visible* thing, Nay, we do not terminate our *Worship* percisely in the *Body of Christ* which we beleive invisibly present: The proper *Object* of our *worship* is the *Person of Christ God and Man* veiled under the *Visible Elements*. So that in case it should happen through some incapacity in the Minister, or defect in the manher or matter, that the *Elements* should not be effectually consecrated, and yet we, (beleiving *Christs Body* to be *Sacramentally present*, ) should so worship him, in this indeed would be a circumstantial mistake; but here would be no *Idolatry*, nor indeed any fault in us, the *Errour* being supposed undiscoverable by us. The reason is, because the Belief of the *Presence of Christs Body* is truly grounded on *Divine Revelation*; and not a fond fancy such as was that of the *Manicheans* worshipping *Christ* as peculiarly present in the *Sun*, or of the *Isealites* conceiving *God* to be peculiarly present in the *Calves at Bethel*. And to this you may see *Daille* yeilding his consent, in his *Apology* for the *Reformed Churches*, the eleventh Chapter.

It is observable with what strange and unreasonable partiality the *Calvinists* treat *Catholics* in this Point: They give their judgment that there is no dangerous Venome in the *Doctrine* of the *Lutherans* touching this matter, and therefore have *Synodically* granted them admision to their *Cene* which the *Lutherans* scorn. Now the *Lutherans* profess the *Real Presence* of *Christs Body* together with the *Bread*: and some of them acknowledg *Adoration* due to him there. So that to a *Calvinists* conscience the same, or a worse *Doctrine* held by a *Sectary* looses all its poyson: it is only dangerous to believe what the *Church* teaches. Yea those very *Calvinists* acknowledg also, that if *Christ* be in such a special manner really present, *Adoration* would be due to him. Some *Lutherans* deny this. But whether they affirm or deny any thing, upon condition they will stay out of *Gods Church*, they shall be welcome *Brethren* to *Calvinists*.

*Prot*, Truly such a dis-ingenuous want of Honesty and such interested Compliance is very justly to be condemned. You may now proceed.



6. Of the Sacrifice and Oblation of Christs Body on the Altar.

§. 74. *Cath.* The next Point, with regard to the Holy Eucharist, quarrelled at by Protestants, is our Doctrine touching the Sacrifice of Christs Body on the Altar concerning which the summ of the Churches Decision is as followeth: I profess that in the Mass is offered to God a true, proper and propitiatory Sacrifice for the Living and the dead. By which Sacrifice that bloody Sacrifice performed once on the Cross is represented, and the memory of it remains till the end of the world: the saving vertue thereof is also applied for the remission of those sins which are dayly committed by us.

Bull. P. II.  
P. IV.  
Concil.  
Trid.  
Sess. 22.  
C. 1.

All Catholics receive this Decision, as it lyes: As for School-men, they according to their custom, raise a world of unnecessary Disputes which are no where so multiplied as on this incomprehensible Mystery of the Holy Eucharist. But as many of their Questions seem no way necessary, so no Catholics are obliged to their Decisions.

§. 75. Protestants set themselves against this Sacrifice, upon a meer mistake of the Term, which they will needs affirm to imply an Immolation: and thereupon argue, that the Roman Church manifestly contradicts the Authour of the Epistle to the Hebrews who affirms that Christ hath now once in the end of the world appeared to put away sin by the Sacrifice of himself. And that he was once offered to bear the sins of many: and thence concludes the absolute Perfection of that one Sacrifice of Christ once offered, which did not need be repeated, as the Legal Sacrifices did.

Hebr. 9.  
26.  
16. 28.

But this pretended Contradiction will quickly vanish, if we consider that though the Sacrifices made by Christ did accomplish all sorts of Sacrifices and Oblations in the Law, yet the forementioned Divine Authour in a special manner compares it to that great Anniversary Sacrifice of general Propitiation, in which after the killing of the beast; the High Priest alone, and only once every year, carried the Blood into the Holy of Holies, and there sprinkled it before God. In like manner did our Saviour after his bloody Sacrifice on the Cross, ascending into Heaven by his own blood entered into the most Holy place, having obtained eternal redemption for us.

1b. 12.

Now these two Acts of Priesthood are by his commission in a sort, repeated by his Servants whom he hath ordained Priests in his Church, and who according to Saint Augustine's expression are [*propriissime Sacerdotes*] in a most proper Sence Sacrificing Priests. For answerably to the Acts of Immolation, their Sacrifice on the Altar is only Representativa

tative and Commemorative, and expressed by Separating the Body from the Blood, Yet so, that it is not barely a Sign of Christ's death, for that alone would not be sufficient to entitle it a Sacrifice; but it also contains the *Viſim* whose death is represented. And again with regard to Christ's offering and presenting to his Father his crucified Body in the most Holy place, or Highest Heaven, his Priests truly and properly present and Offer to Almighty God the same Body and Blood really present on the Holy Altar, as a Propitiation for the Living and the Dead. Which Propitiation is not at all injurious to that Propitiation and Eternal Redemption purchased for us by our Saviour, since it receives all its virtue from his bloody Sacrifice, being instituted for an Application of the said Redemption. For thus also in an inferiour degree the same Propitiation is applied to us by other Sacraments, as Baptism, Penance, and Absolution, and Extream Unction, yea also by the Word preached, &c. And thus much even the French Calvinists do acknowledge in their Cene, as hath been shewed. Now I desire you to judge what prejudice can come by the various applications of Christ's Merits.

Prot. There seems to me now no such great difficulty in admitting a Relative Sacrifice, and a proper Oblation. Therefore you need not enlarge this Point any further.

§ 7. Of Communion under One Species.

§. 76. Cath. The last Subject of Protestants quarrels against the Church, with relation to the Holy Eucharist, is her Ordaining to the Laity, Communion under one Species only.

Now it is acknowledged that, as our Saviour instituted this Sacrament in both Species, so for many ages together, it was, in public Communions, received accordingly: I say, in Public Communions: for in other private occasions, as in Sickneſs, at Sea, and generally among the devout Inhabitants of Desarts, it was otherwise: yet these, receiving in One Species only, did not esteem themselves deprived of any vertue pertaining to the integrity of the Sacrament: And the reason is, because they generally believed (as the Church has now declared) that it is most true, that as much is contained in each Species, as under both: for whole and entire Christ does exist under the Species of Bread, and under every particle of that Species: in like manner whole Christ does exist under the Species of Wine, and under its parts (when separated) Upon this ground the Church without intending the least prejudice to her Children, has thought fit, for avoiding many inconveniences and irreverences

irreverencies which did frequently occur by the negligence and confusion of such vast multitudes of *Communicants* receiving the *Blood* also, that all, excepting the *Priest* who celebrated, should content themselves in *Public Communions*, as from the beginning *Christians* did in Private, with our *Lords Body* only under the *Species of Bread*, which is not obnoxious to the like inconveniencies, considering that hereby they should not be loosers of any part of the *Blessing*.

§ 77. This regards the *Holy Eucharist* considered as a *Sacrament*. But as it is a *Sacrifice*, both the *Species* are necessary to the constitution of it, it being ordained to represent the *Death of Christ* by shedding his *Blood*: Which representation is made by *Consecrating* and *offering* both the *Body and Blood* separately.

Matters standing thus, it concerns you much to consider whether this be a just cause of your *Speration* from the *Catholic Church* in which you might have been partaker truly and really of the precious *Body of Christ*: whereas in *Congregations* divided from her, you, instead of the *Body and Blood* of our Saviour, must content your self with a morsel of meer bread and a sup of wine.

*Prot.* I will, by *Gods* assistance, think seriously on this. In the mean time you may proceed to the following *Points*.

8. Of *Sacramental Confession, Penance and Satisfaction*.

§ 78. *Cath.* The next *Catholic Doctrine* severely censured by you, as an invention of the *Clergys ambition*, is the *Obligation imposed by the Catholic Church on her subjects to Confess their Mortal sins, and to submit to satisfactions for them*; according to this *Canon*, *Whosoever shall deny Sacramental Confession to have been instituted by Divine Law, or to be necessary to Salvation: or shall affirm that the manner of Confession secretly to the Priest alone (which the Catholic Church from the beginning hath allways and still doth observe) is disagreeing from the institution and command of Christ, and that it is a humane invention; Let him be Anathema.*

This *Duty of Confession of sins* seems by this *Canon* referred to that *Commission and Privilege* given by our Saviour to his *Apostles* and their *Successours*, *Whose soever sins ye remit, they are remitted; and whose soever sins ye retain they are retained*, As likewise to the *Precept to Saint James*, *Confess your sins one to another*: Which *Texts* have been alwayes interpreted by the *Holy Fathers* in the same sense. The universal *Practice* likewise of the *Jewish Synagogue* conformable hereto adds a considerable weight to induce us to a perswasion that it is by *Divine Institution*.

*Joh. 22.*

23.

*Mat. 18.*

18.

*Jon. 5.*

16.

For how can it be imagined that by any humane invention a *Duty* so burthenfom to flesh and blood, and to our *Natural Pride*, could have been introduced generally into the *Church*, without sparing the awfull *Majesty* of *Kings* and *Modesty* of *Queens*, by an unarmed *Ecclesiastical Power*, the *Pope* himself also owing such Submission to a simple *Priest*.

> §. 79. The ground of the necessity of this *Sacrament* is, because those who by *Baptism* having submitted themselves to the *Churches Authority*, afterwards do violate the *Laws* of the *Gospel*, ought to undergo the judgment of the same *Church* in the *Tribunal of Penance*, where she exercises the *Power* given her of *remitting and retaining sins*. Now such judgment is esteemed as given by *Jesus Christ* himself, by whom and in whose place his *Priests* are appointed *Judges*. It is this *invisible High Priest* who after *Confession*, *Sorrow* and *Satisfaction* interiorly absolves the *Penitent*, whilst the *Priest*, exercises the exterior *Ministry*, as a *Subordinate Judge*, without whose concurrence *Sins* shall not be remitted.

§. 80. As for *Satisfactions* imposed after *Confessions*, they, according to the *Churches* expression, regard only *Temporal Pains* due to our *Sins*; She does not teach that we can satisfy *God* for the guilt even of *Venial Sins*; or for *Eternal Pains*. Moreover she declares, that these *Satisfactions* are accepted of *God* through the *Merits of Christ*: and that they do no way obscure the benefit of *Christs death*, For *Christ* by his death has so satisfied for our sins, that it is *Gods pleasure* his satisfaction should not produce its full effects, till it be by us particularly applyed in the use of his *Sacraments* and works worthy of *Penance*: to which *Works* his *Merits* being linked, and not otherwise, our *Satisfactions* will be accepted by him, through his pure *Grace* and *Mercy*.

The *Lutherans*, who seem so only to rely on *Christs Passion* for the remission of their *Sins*, doubt not yet to profess that a previous *Faith* is necessary thereto, for such as are come to the age of discretion, and *Baptism* for *Infants*. The difference then between us is, that they pretend to be justified by a *Dead Faith*, and we by a *Living*. Now therefore advise with your self whether you would forsake *Gods Church* rather than submit your self to a *Duty*, without which that eminent *Privilege* given by our *Lord* to his *Ministers* for the general good of his people, of remitting *Sins*, becomes vain and of no effect.

Prot. I will seriously think on this: and now expect what you will say concerning the other Articles.

## 9. Of Indulgences.

§. 81. *Cath.* I will, if you think good, in the next place treat of the *Point* touching *Indulgences*, by reason of its affinity to the former.

*Prot.* I leave the *Method* to your own choice.

*Cath.* Concerning *Indulgences* then the *Church* hath thus delivered her sense: Since the Power of giving *Indulgences* hath been bestowed on the *Church* by *Jesus Christ*, and that She hath made use of this Power, divinely left her, from antient times: the *Holy Synod* teaches and commends the use of *Indulgences*, as very beneficial to all *Christian* people, and approved by the Authority of other *Holy Synods*; and that they ought to be retained in the *Church*: And denounceth *Anathema* against those who assert that they are unprofitable; or deny that there is a Power of giving them in the *Church*. Notwithstanding the *Synod* admonishes that the granting of them be done with great moderation, according to the ancient and approved Custom of the *Church*; for fear least by too great a remissness Ecclesiastical Discipline be weakened.

Concil.  
Triden.  
Sess. 23.

Thus we are taught by the *Church*. And certain it is that there is not any *Point* of *Catholic Faith* which, taken simply according to the *Churches* own expression, is more evident, as to the *Truth* of it, and less offensive, as to the use, then is this touching *Indulgences*. Yet after all, there is not any one *Point* so embroyled by *Controvertists* disputing for and against *Inferences* and *Interpretations* made by several *Schoolmen*, which have occasioned most horrible *Scandals* by abuses committed in *Practice*: This having been the first occasion of *Luthers* revolting and *Schism*.

§. 82. Now forasmuch as regards the proper, necessary sense of this *Canon*, those very *Schoolmen* who advance the virtue of *Indulgences* much beyond what will be allowed by many very learned *Catholics*, yet do acknowledge that the *Church* by her *Decision* obliges us to believe as of *Faith* only this, viz. That only such a Power of conferring *Indulgences* has been left by our Lord to his *Church* as from ancient times has been practised and approved by former *Synods*, intending those that are usually cited to that purpose, as the first of *Nicea*, Can. 11. of *Neocæsare* Can. 3. of *Laodicea*, Can. 1. and 2. the Fourth of *Carthage*, Cap. 75. and of *Agdes*, Can. 6. in all which *Synods* we only find this, that it was always lawful and usual for *Bishops* to remit to their *Penitents* some part of those *Canonical Penances* which were inflicted for certain crimes, in case the life and laudable conversation of the

Suarez.  
Vasquez.



Penitent did seem to deserve so great a favour ; or if by such *indulgence* they thought requisite to encourage weaker *Christians* in times of *Persecution* to suffer for the *Faith*.

➤ Hence appears that whatsoever beyond this we read in the *Catholic Writers*, as touching the remission of any pain due to Sin in the judgment of God, or after death in *Purgatory*, or touching certain clauses in the *Bulls* of some *Popes* ; or touching the *Churches Treasure* consisting of the Merit of Christ alone, as some, or of the *Merits* of *Saints* joyned to those of Christ, as others conceive, &c. not any of these are necessary *Points* of *Catholic Faith*.

Thus in effect the *Catholic Church* requires no more to be assented to, but what is taught and practised by every *Congregation* of *Christians* upon Earth. All *Sects*, even *Fanatics* and *Quakers*, denounce *Censures* against *Delinquents*. Must all those *Censures* alwayes have their full effect ? Is no mercy to be extended to humble, contrite *Penitents* ? Shall no difference be made between *Sinners* converted, and those that are remorseless ? This is contrary to humane Nature and the practise of all mankind. Therefore surely you would not forsake the *Catholic Church* for allowing that which all *Christians* esteem necessary.

§. 83. Prot. If this were all that the *Roman Church* teaches concerning *Indulgences*, they are much to blame who condemn her. But the general *Practise* therein contradicts you. Do we not see the virtue of *Indulgences* extended to the other world ? Do we not see in the tenor of promulgated *Plenary Indulgences* all *Sinners* promised *Remission*, and *Heaven* too for a few *Prayers* recited, for visiting a certain number of *Churches*, or disbursing a small sum of Money ? *Quid ergo verba audio, cum facta videam ?*

➤ Cath. All that you alledg being confessed, what prejudice can that bring to you or me ? I told you that several *School-men* in their *Speculations* do attribute more to *Indulgences* then the *Church* gives them warrant for ? and this they themselves acknowledg. So it fares in all *Religions*, that *Opinions* do in number far exceed *Articles* of *Faith*. No wonder therefore if *Popes* do enlarge their *Graces* according to the measure of *Opinions*, not condemned. And who justly blame them, since they themselves reap no profit by all the *Alms* given ? Indeed in the former Ages great *Scandal* was given by the avarice of such as published *Indulgences*, and collected the charitable

table *Alms* of devout people. Of which *Scandal* the Church taking notice, utterly abolished that Office, and commanded Bishops in such occasions to assume from among the Canons of their respective Churches to be Collectors of *Alms*, withal strictly forbidding them to accept any reward at all for their labour.

Council.  
Tril. Sess.  
21. de  
Reform.  
c. 9.

§. 84. Matters standing thus, what harm flows to any by *Indulgences* so published? Though perhaps not one in a hundred gains the full vertue of such *Indulgences*, yet something they do certainly gain; some reward they will reap from performing the good actions enjoyed, which probably would otherwise never have been done by many. However, they loose nothing at all. They are taught, not to expect remission of unrepented sins, or to gain Heaven by an *Indulgence*: for none are capable of the fruit thereof, but such as have with *Contrition* confessed their sins; and received *absolution*, and consequently are in the state of *Grace*, but yet remain obnoxious to temporal punishments, from which an *Indulgence*, duely made use of, doth free them.

§. 85. One incommmodity indeed may justly be apprehended by a too profuse and frequent concession of *Indulgences*, which is the enervating of Ecclesiastical Discipline: to prevent which the Church (as I said in the entrance into this Point) expressly and earnestly admonishes that the granting of them may be done with great moderation according to the antient and approved Custom of the Church.

Trid. Sess.  
25.

Now If all this care will not yet satisfy you, however surely you will have no excuse for leaving the Church upon this account, because though there be never so many mistakes or abuses in the ordinary teach of *Private Doctors*, and common practice about *Indulgences*, you will not need to concern your self in any of them; since if you think fit, you may keep your money in your purse, perform your *Devotions* in your private Closet, endeavour to fulfil all *Canonical Penances* which have been, or, by the utmost rigor of Ecclesiastical Discipline, ought to have been imposed on you for all your sins, and so freely abstain all your life time from making use of an *Indulgence*.

Prot. Enough hath been said on this subject: proceed, if you think fit, to the next.

10. Of Justification, and Merit of Good Works.

§. 86. *Cath.* After the discoursing of Confession, Penance, and *Indulgence*:

gence it will be seasonable and proper to treat of the *Fruit* arising from, or by occasion of them, which is the *Merit of Good Works* and *Justification*. There is scarce any *Point of Catholic Doctrine* from which *Protestants* have sought greater advantage to multiply foolish *Books* and senseless *Sermons*, then this touching *Justification*: and oft it falls out that their zealous *Invectives* against the *Church* are then most loud and bitter, when explaining themselves, they presently agree with the *Churches sense*. Of this, as soon as I have sincerely acquainted you with our *Catholic Doctrine*, I am content you should be the *Judge*.

Council.  
Trid.  
Sess. 6.  
can. 11.

§. 87. First then, it is acknowledged that the *Church* teaches, That men are justified (indeed) by the imputation of *Christs Justice*, and by *Remission of their sins*; but not by these only, so as to exclude *Grace* and *Charity* shed abroad in their hearts by the *Holy Ghost*; that is in effect, That *God* does not justify nor remit sins to persons while they persist in their sins and in a hatred of him. Again the *Church*, making use of the ordinary expression of the *Holy Fathers*, teaches, That a person justified truly merits eternal *Life* by his good *Works*.

Ib. can,  
34.

Now this word *Merit* (the word, I say, but not the true sense of it when they will permit us to explain it) is very offensive to *Protestants*. But you having obliged your self to avoid partiality, will judge of the *Churches sense* by what she further adds for explication of this *Point*; and for clearing her self from the imputation of encouraging men to glorify themselves, and to trust in their own abilities for purchasing remission of sins and salvation.

Ib. c. 9.

Ib. c. 8.

Ib. c. 16.

Ibid.

§. 97. Thus then she further teaches, it is necessary to believe that sins neither are, nor ever have been remitted, but by *Divine Mercy* freely extended to us, for (the merits of) *Jesus Christ*. Again, We are said to be justified freely, because not any of those things which precede our *Justification*, whether *Faith* or *Works*, can merit that *Grace*. In the third place, *Eternal life* ought to be proposed to the *Children of God*, both as a free *Grace* mercifully promised to them through *Jesus Christ*; and also as as a *Recompence* which is faithfully rendered to their *Good Works* and *Merits*, by virtue of that *Promise*. Fourthly although in *Holy Scriptures* so much is attributed to *Good Works*, that *Jesus Christ* himself promises that a *Cup of cold water* given to the poor shall not fail of a *Reward*, and that the *Apostle* testifies that our light and momentary tribulation worketh for us a far more exceeding, eternal weight of glory; Yet *God* forbid that a *Christian* should either trust or glory in himself, and not in the *Lord*, whose

whose Goodness towards all men is so great that he is pleased, that the Free Gifts bestowed by him on them should be their Merits. I will add only one passage more, out of a great heap, to the like effect. We, who of our selves, as of our selves, can do nothing, by our Lords cooperation, who gives us strength, can do all things: Thus man hath nothing in himself for which he can glory, but all our glorying is in Christ, in whom we live, in whom we merit, in whom we satisfy, bringing forth fruits, worthy of Repentance, which fruits take their vertue from him, are offered to the Father by him, and accepted of the Father for him.

Ib. Sect.  
14.  
cap. 8.

Thus are we instructed by the Church in the Council of Trent and moreover in the Canon of the Holy Mass we are taught thus to pray. Mercifully vouchsafe, O God, to admit us into the Society of thy Apostles and Martyrs, not weighing our Merits, but pardoning our offences through Jesus Christ.

Can. Miss.

§. 89. Can you now say, Sir, that the Roman Church teacheth her Children to glorifie themselves, and to rely upon their own Merits, or indeed to esteem their Merits to be their own? she must cancel the whole Scripture if she would affirm that *without* a good life and Holiness we may see God: Or if she would affirm that God has not obliged himself by a world of Promises to reward our Good Works with Happiness infinitely exceeding the value of them.

But withal to preserve in our hearts that most essential virtue of our Christian Professor, Humility, She further instructs us, that our Works as Merits, are the pure free Gifts of God and effects of his meer Grace, which alone affords them all their value: That they are accepted and rewarded by God, only for the Merits of Jesus Christ. Yea further, that our Natural Corruption still remaining, and mingling it self in our best actions, we can have no assurance that they are indeed such as God has promised to reward: And however, that though we now stand, yet we have no assurance that we shall not fall. In a word the whole Substance of her Doctrine touching the present Subject directs us to work out our Salvation with fear and trembling: and when we have done, all we can, to acknowledge our selves unprofitable Servants, having only done our duty (if we have indeed done that) and consequently if God do reward us, it is to be ascribed to his own free Goodness and Grace, in which alone we place our trust, and not at all in our own imperfect Merits.

§. 90. And now, Sir, judg whether the Roman Church teaching these

Luth.

these *Doctrines* can with any shew be accused or suspected to have a design to nourish Spiritual *Pride* in her Children; and whether the first contrivers of *Schism* had reason to publish to the world, as the principal ground of their rupture, this *Article* of *Justification* and *Good Works*; and in opposition to her, to make the people believe that the *Faith* by which they are to be justified must be a strong resolute *Fancy*, of their *Election*, and an assurance of their Salvation; that a holy life has no influence therein; yea that *Good Works* do rather harm than good; and lastly, that this monstrous kind of new invented *Faith* once had, can never be lost again, nor their right to heaven prejudiced by never so many, or never so heynous crimes. Among them there is no *working our Salvation with fear and trembling*. Assurance of Salvation in them annihilates the great *Christian* virtue of *Hope*. This in the midst of a world of Sins they will be assured of Salvation, to which Assurance *Catholics* dare not pretend in the midst of all their *Mortifications*, *Humiliations*, and assiduous *Devotions*. Since therefore, Sir, you are so afraid of *Pride*, as indeed we have all reason to be, be you the *Judge* which of these *Parties* affords you best means to avoid it, and so, best deserves your choice.

*Prot.* A short consideration will serve the turn for that purpose, Be pleased to proceed.

¶ II. Of Invocation of Saints.

Concil.  
Trid.  
Sess. 25.

§. 91. The next Point censured by you is the Churches *Doctrine* touching *Invocation of Saints*: thus expressed in the *Council of Trent*, It is good and profitable to call upon the Saints, and to have recourse to their prayers, aid and assistance, whereby to obtain from God many benefits by the Merits of his Son Jesus Christ, who is our Redeemer and Saviour.

In this Point I shall briefly offer to you these considerations; 1. That it is a general *Tradition* of Gods Church from the beginning, and not contradicted by sober Protestants, that glorified Saints do incessantly Pray for the Militant Church on earth. 2. It is unquestionable that we may desire to receive benefit in particular by such their Prayers. 3. That it contradicts all reason and modesty in our Adversaries to charge the addressing our *Petitions* to them for that purpose with the horrible crime of *Idolatry*, since we do no otherwise beg the *Intercession* of Saints, then we do that of our sinful Brethren alive, acknowledging God alone to be the Author and fountain of all good.

§. 92. Hence it follows that the worst title that malice it self can with



with any shew of reason affix to this our Practice is, that it may be esteemed *superfluous*, in case it can be demonstrated, that *Saints* at such a distance cannot hear nor know our *Requests* in particular. Yet neither would this enervate the *Churches Doctrine* or *Practice*; which by eminent *Divines* is proved to be laudable and profitable, E. 121. though they did not always hear us: neither indeed has the *Church* any where determined her Belief, that they do so. But lastly, if it be the *Church* her self, and not some private *Catholic Writers*, that you would question about this Subject; observe, that in her public *Liturg*y and *Mass*, celebrated on all the *Feasts* of *Saints*, she continually addresses her *Petitions* directly to *God* alone, desiring him to grant us such special *Blessings* by the *Intercession* of such and such *Saints*. Now it cannot be doubted but that *Charity* and mutual assistance among fellow members of the same Body is very acceptable to *God* whensoever and wheresoever performed. We are taught to believe a *Communion* of *Saints*: we doubt not of their *Charity* to us: our *Communion* therefore with them must be to testify our joy for their *Happiness*, and our assurance that their *Intercessions* for us are more prevalent with *God*, then the *Prayers* of our living imperfect Brethren: Therefore since we may and ought, on occasions to beg these, and to desire *God* to hear them for our good, much rather surely ought we to do the same with regard to the glorified *Saints*. I leave it therefore to your conscience whether you can judge that a separation from *Gods Church* on this quarrel can be justified.

*Prot.* At least I shall never hereafter impute *Idolatry* to her for this Practice.

§ 12. *Of Veneration of Images and Relics of Saints.*

§. 93. *Cath.* The next Point of *Catholic Doctrine*, and which has an affinity with the last, regards the Veneration due to *Holy Images* and *Relics*, which is equally censured by *Protestants*. It is thus expressed in the *Confession* of Faith set down by *Pope Pius* the fourth. Bull. Pii.  
P. IV. I do most firmly assert that the *Images* of *Christ*, of the *Virgin-Mother* of *God*, as likewise of other *Saints* are to be had and retained, and due honour and Veneration to be given to them, and also to their *Relics*.

§. 94. Now to justify the use which *Catholics* make of *Images*, the Veneration due to them, and that such Veneration is most unjustly and calumniously by some *Protestants* interpreted to be *Idolatry* will be no hard task to perform.

For common reason and the experience of all mankind instruct us, that men do naturally desire and delight to think or talk oft on such things past, or persons absent from whom they have received some signal benefit, and much more if they expect an addition of like benefits. But besides this, if the very thinking or speaking of them with affection be it self a *Duty* advantageous to us, and conducing to our happiness, we will thank any person, and we will think it reasonable to furnish our selves with such expedients as are proper to put us oft in mind of them : which we therefore regard in a far other manner, then we do such things as represent to us only indifferent *Objects*. Is not this, *Sir*, suitable to *Reason*?

*Prot.* Truly it seems so to me.

*Cath.* Then I desire you to examine your self, and tell me, if whilst your thoughts are employed on vain, or perhaps sinful objects, one should on a sudden hold before your eyes a *Crucifix* containing the *History* of our *Saviors Passion*, would not the sight thereof recal your mind to the contemplation of an *Object* more noble, more heavenly, to mediate on which would be very beneficial to you.

*Prot.* No doubt it would.

*Cath.* Again, may not one glance of your eye thereon so refresh your *Memory* as in a moment to make you call to mind as much of the *Story*, as perhaps the reading of a long *Chapter* in the *Gospel* would do?

*Prot.* That may be granted.

§. 94. *Cath.* May it not likewise have the same effect, and be yet more helpful to ignorant persons who cannot read, and have weak *Memories*?

*Prot.* It may doubtless.

§. 95. *Cath.* And are not such representations, beside refreshing the memory, proper also to raise in your mind holy affections of love and gratitude to our Saviour?

*Prot.* It is confessed : But what is all this to *worshipping* or *adoring* a *Crucifix* or other Image?

*Cath.* *Sir*, I desire you, since these terms of *Adoring* and *Worshipping* in our common *English* are usually made to import the *Supreme Honour* due to *God* alone, that you would, not (in imitation of your libelling *Controvertists*, whose only aim is, by any arts to render our *Religion* odious to unwary Readers) make use of them  
in

in this argument : But take the Churches own expression, and call the respect we bear to Sacred Images and Relics, Honour, Reverence or Veneration.

Prot. I am Content.

§. 97. Cath. Then, Sir; give me leave to ask you, Whether it is not another kind of special regard which we have to *Sacred and Heavenly Objects*, from that we bear to *profane* ? as for example, Can you think fit to do all the same things in a *Church*, which you would have no Scruple to do in your house, or in an unclean place ?

Prot. No doubt, a difference is to be made.

Cath. And would you not judg that person injurious to our Saviour, or to his *Blessed Mother*, who should deface, spit upon, or defile the *Pictures* of either of them ? And on the other side, whether seeing another reverently kissing, either of them, you would not collect thereby that he bore respect to the glorious *Persons* represented ?

Prot. Let all this be granted.

Cath. And would you call such a reverent behavior of the latter person, *Idolatry* ; especially when he (with the Church) professes that he acknowledges no kind of virtue or Divinity in them for which they should be honoured, or that any thing is to be beg'd of them, or any trust to be put in them : which acknowledgment the Church her self requires from him ?

Council.  
Trid.  
Sess. 25.

Prot. I confess, I see there no *Marks of Idolatry* : but on the contrary, an express renouncing of it.

§. 98. Cath, Well, Sir; since then *Sacred things* are otherwise to be regarded, then *common* and *profane* ; and again, since our Saviour and his *Saints* may receive testimonies of our Love and Duty, as likewise of Hatred and Scorn, by our very outward behaviour shewed to their *Representations* ; Moreover Since it is that by *Representations* we are put in mind of *Persons* and things highly conducing to our happiness, and which we cannot without our great prejudice neglect or forget ; and lastly, Since by them the ignorant also may very commodiously be instructed, and likewise good affections may by them be raised in all our minds ; Would you rather forsake the *Communion* of the Church, then, with her, acknowledg, that due honour and Veneration is to be exhibited to them ?

Prot. I have no Scruple to allow thus much.

*Cath.* Then surely you will have less scruple to allow the same Veneration to the very *Bodies, Members, or other Relicks of Saints.*

*Prot.* Be it acknowledged : and proceed.

§ 13. *Of Prayer for the Dead, and Purgatory.*

§. 99. *Cath.* In the next place we will consider what you object against the *Churches Doctrine* touching *Prayer for the Dead*, which implies a State in them alterable to the better by our *Prayers, Alms, &c.* for them: Which State is by the *Church*, called *Purgatory*. Now it seems to me a wonderful thing that you should quarrel with *Gods Church*, so as to think *Communion* with her unlawful, because she is charitable and compassionate to her fellow-members, as she believes, standing in great need of her assistance.

§. 100. *Prot.* That which we principally reprehend in this *Practice* is, that your *Church*, without any Warrant from *Gods Word*, will impose this burthen on us.

*Cath.* If you had not dismembred that *Book of Scripture* which the *Church* once put into your hands, you would have found this Duty of *Prayer and offering Sacrifice for the faithful departed* expressly commended and practised, even by the *Jewish Synagogue* long before our *Saviour* came into this world. So that your *Argument* is like that of your *Patriarch Luther*, who could not find in *Scripture* Justification by Works after he had torn the *Epistle of St. James* out of his *Book*.

§. 101. Notwithstanding even in your *Scripture* you find that, *no unclean thing can enter into the Kingdom of God*. Neither have you any the least ground to believe that *Christians* full of many unrepented imperfections are perfectly cleansed by *Dying*: Therefore unless after *Death* there be a place where they may be purified, you most cruelly thrust them, without hope of redemption, into Hell.

And this you do in contradiction to the greatest *Evidence of Witnesse* that, I think, ever gave testimony to any *Divine Verity*. For besides a world of passages sprinkled in the works of the *Holy Fathers* among whom some have written *Books* on purpose to enforce this *Charitable Duty* towards the *Dead*, there never was any *Church* since *Christ* besides yours, which in their *Publick Liturgies* did not employ their *Devotions* and *Sacrifices* for the comfort and assistance of their *Dead Brethren*: Yea even your *English Liturgy* is accused by *Presbyterians* and *Fanatics* of the same criminal *Charity*.

§. 102. And

§. 102. And as for the *place* it self, in which we believe them to be detained, stiled by the Church, *Purgatory*; what a deal of unnecessary trouble do your *Controvertists* give themselves in disputing against the *fire of Purgatory*, and touching the Nature, intention and duration of the pains suffered there: none of which are defined or mentioned in the *Churches Decision*?

§. 103. Your partiality is likewise very unreasonable in this matter. For *Calvin* is by you generally esteemed a *Patriark* of great Authority among all your *Sects*; who notwithstanding assigns to the Souls of the Faithful after death a certain place out of Heaven: in which they expect (saith he) the fruition of Glory promised them, so that all things remain in suspense until the coming of our Saviour to Judgment. Now this so tedious suspension and anxious expectation of an Object vehemently desired, must needs be more grievous than a short suffering in *Purgatory*, where probably such a delayed expectation makes the principal torment, and where perhaps the sufferings of many, less imperfect Souls, may be less tormenting than some pains suffered in this life. Yet because *Calvin* will not call this his fancied place, *Purgatory*, he is *Orthodox*, and the Church only erroneous. He is *Orthodox*, teaching in a manner, the very same Doctrine taught by the Church, and yet men can have the conscience to forsake the Church that they may learn her Doctrine abroad in a *Shismatical Congregation*.

Calvin.  
Insti. lib.  
3. c. 25.  
§. 6.

*Prot.* Such partiality truly I cannot approve. *Cath.* These are the *Catholic Doctrines* mentioned by you as evidently contradicting *Scripture*, and invented to promote *Ambition* and *Avarice* in the *Catholic Clergy*. And besides these, other *Points of Controversie* there are, which though not charged with such an imputation, yet are esteemed by you of moment, sufficient to drive you out of *Gods Church*. Do you think good that we should take notice of these also?

*Prot.* Yes.

§. 14. Of Celibacy of Priests.

§. 104. *Cath.* The first then that I will mention shall be the *Churches Ordinance* touching *Celibacy of Priests*. It is confessed by us that this is only an *Ecclesiastical Constitution*. It is also confessed by the most eminent among you, that if your *Clergy* would submit to such a *Constitution*, *Ecclesiastical affairs* would be better ordered. If they say, that all men have not the Gift of *Continence*; they may be told, that



that in case any one of them wants this *Gift*, why does he intrude himself into the Office of a *Spiritual Pastor*? Who compels him thereto? Yet withall the same person in his younger days, had the *Gift of Continence*; whilst he enjoyned a subsistence by a *Fellowship* in the *University*; Does then his Approaching to the *Altar* expel that *Gift*? or does *Ordination* make a wife necessary in these latter days only, whereas never any former *Christian Church*, not in *Greece* it self, would permit any person, after made a *Priest*, to marry? Even those very *Councils* forbad this, which permitted married men to receive *Priesthood*. If therefore there be among them a want of this *Gift of Continence*, it is their own fault: generally speaking, they want it, because they are unwilling to enjoy it, and will not make use of *Prayer, Reading, Abstinence, Solitude*, and other means proper to continue it. And will you, *Sir*, leave *Gods Church*, because those whom *God* hath appointed to take care of your soul, have not, neither desire to have *Wives*?

*Prot.* Go on to the next Point.

*P. 15.* Of abstinence from flesh enjoyned in Fasting.

§. 105. *Cath.* As not in the former *Constitution*, so neither in this by which the *Church* commands *Abstinence from flesh on days of Fasting*, can you have any pretention to impute to our *Church*, as we may to yours, that she favors carnal affections? In the former, her *Clergy* imposed on themselves alone the burden of renouncing all, even otherwise lawful, satisfactions to the flesh: And for this you, who are nothing concern'd, will be angry, and forsake a *Church* because *Mortification* is practiced by the *Pastors* in it. In this latter *Ordinance* she indeed, I mean her *Clergy*, restrain in some measure the appetites of the *Laity*, but they do not in the mean time favour themselves. If it were not good for our *Souls* to abate the intemperance of our *Bodies*, *Ecclesiastics* would not afflict themselves by practicing it: And if it be good, *Laicks* are too blame to find fault with it.

§. 106. However, I cannot judge you so unreasonable as to joyn with your hot-headed *Controversialists* and *Preachers*, who for these two *Ordinances* sake impute to our *Church* the teaching of the *Doctrine of Devils*, in forbidding to marry, and commanding to abstain from meats—since it is manifest that these *Heretics*, of whom *Saint Paul* prophesied, and which appeared shortly after in the *Church*, utterly condemned *Marriage* in all, as an abomination in it self: and taught that

that all *Creatures* having life are composed of particles of the *evil Deity*, and therefore to be had in execration. Now, Sir, can you observe any affinity between these *Doctrines*, and those of the *Catholic Church*, teaching that *Marriage is honourable in all*, who are called to it; but yet that *Virginity especially* in persons consecrated to God, is better: And again, that all *Gods creatures are good*, and to be received with *thanksgiving*, but yet on some few days when we are for the good of our *Souls* to subdue our carnal *Lusts*, fermenting in our *Bodies*, it is expedient to abstain from some more nourishing meats, though otherwise in themselves lawful and good?

*Prot.* I am sufficiently perswaded *Saint Paul* never intended you in that *Prophecie*. And now, Sir, it will not be necessary you should trouble your self about any other Points debated among us: None of which (as neither indeed the two last) being of such moment, as to oblige any one to break from any *Churches Communion* at all: Since all the *Doubts* concerning them consist in this, *Whether a single Christian may safely judge himself wiser and holier than the Church*.

*Cath.* God Almighty establish in your heart a love of his Truth and Peace. And now for a farewell, give me leave to add a few considerations touching the general argument of both our *Discourses*.

*Prot.* I give it willingly.

§. 107. *Cath.* Then, Sir, you may remember how at our last meeting I told you that it was the common artifice of your *Controversialists*, when they are charged with *Schism*, to delay the examination of that most important Point, till the *Greek Calends*, that is, till all other particular *Controversies* be debated to their satisfaction, which will never be. But now I must alter the expression, and tell you, it is not so much a voluntary artifice, as pure necessity that put them, and you, upon that unreasonable Method.

§. 108. When a *Catholic* is examined why he is so, an Answer is readily suggested to him, that it concerns the safety of his Soul to be a member of that Church which from his Creed he learns to be *Holy and Catholic*; and that the *Roman* is such, having all the Marks by which the only true Church is characterized in *Scripture*. He answers directly to the Question, without comparing particular Tenents of his Church with those of other divided Congregations, which requires much Study and learning beyond the ability of ordinary Catholics: whereas the most simple are unquestionably perswaded of the Authority;

thority of their Church and that keeps them safe in it, against all the captious *Objections* of *Sectaries* endeavouring to shake their Faith in particular *Doctrines*, the justifying of which they leave to their *Teachers* and *Governors*.

§. 109. But a Protestant being examined, *Why* (for example) *he is a Member of the Church of England*, it never enters into his thoughts to justify his Church by the *Marks of Unity, Antiquity, Succession, Universality, &c.* nor does he pretend that his Church has any *Authority* from Christ to oblige him to believe *her* rather than any *Fanatic Congregations*; for *she* *her self* will not suffer him to say so. What does he then? Truly he leaves his Church in a desperately forlorn condition; he never thinks of her, though she be the only subject of the *Question*, but diverts his fancy to spy out faults and errors elsewhere, comforting himself with a persuasion that he has found them; though perhaps he be not able to penetrate into, or truly state one *Point of Controversie*.

And this *illogical Method*, Sir, you have observed in this *Discourse*: and as *illogical* as it is, I am confident you cannot mend it: for doubtless if you could have furnished your self out of your *Anti-catholick Writers*, or if your self could invent any specious *Arguments* to recommend to any mans liking, or esteem the Church of which you profess your self a *Member*, you would not have neglected the doing it; [you would not have been quite silent in the only matter which you were concerned to prove.

Now, Sir, I am not desirous to take advantage against you from your past *Method* of proceeding. Take your own time to think better of it, and if it be your pleasure that we may have a *third Meeting*, I shall willingly expect a direct *Answer* to my *Question*, *Why are you still a Protestant?*

*Prot.* I will through *Gods Grace* seriously think on this: and I will either provide a satisfactory *Answer*, as you require, or give you leave to conclude, that my eyes are opened to see the true *Catholic Church*, of which I will live and dye a faithful *Member*.

§. 110. *Cath.* *Gods Holy Spirit direct you.* And be pleased to take this *Admonition* with you: That unless you can find out a way to demonstrate the Protestant Church, in whose *Communion* you have hitherto lived, to be a true *Member incorporated into that Catholic Church*, which (unless the *Creed* be false) had a being before *Protest*

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tancy was heard of, and so continues the same, your Soul is in evident danger, unless you forsake her: It will necessarily follow also (except such a *Demonstration* can be produced) that; without further examination all those special *Doctrines*, which you have hitherto triumphed in, as *Christian Verities*, are certainly illusions and errors, because not professed in the same *Catholic Church*, which alone is the *Pillar and Ground of Truth*, and whose Teaching whosoever will not bear (and believe) is, by our Saviours sentence, to be esteemed as a *Heathen and Publican*. 1 Tim. 3. 15.  
Mat. 18. 17.

§. 111. And indeed, to deal plainly with you, it was more then you could justly challenge in the present occasion, that I should have the compliance so far, as to attend unto the charges and accusations laid by you against the special *Doctrines* of the *Catholic Church*: for such accusations could have no place in an *Answer* to be made to the *Question* proposed in the beginning. Indeed if I had now (as may be done another time) precisely imputed *Herésie* to you, it might have been proper for you to justify your particular *Tenents*, and also to recriminate. But it was only the *Crime of Schism* that I laid to the Charge of *Protestant Churches*, and therefore asked you the *Question*, *Why are you a Protestant?* Now to this *Question*, thus intended, no *Answer* can be proper but such an one by which you shall endeavour to demonstrate that the *Protestant Church*, in whose *Communion* you live, is not *Schismatical*, that it is not divided from the *Catholic Church* which never did nor ever shall fail, and that it has all the *Marks* which declare a *Church* to be *Catholic*. This you have not done: and no wonder, Since you can find no help for such a purpose from any of your *Writers*. And yet till that can be done, all other *Disputes* are to no purpose, neither can *Catholics* be obliged to engage themselves in them: or if they do so, it is only to shew you that, being evidently and confessedly *Schismatics*, you are also *Heretics*.

§. 112. Now, *Sir*, Since I am assured you will find it utterly impossible for you, this way, to excuse any of your lately erected *Churches* from the guilt of *Schism*; if still notwithstanding you will resolve to persist divided from that *Catholic Church*, which has been deserted by them all, my fear is that for the stupifying of your Conscience you will think it necessary to make use of that, lately so cried up, *Socinian Opiat*, I mean, that desperate Principle, *That Schism is one of those Theological Scar-crows, with which those who hold a party in*

Hule's  
Discourse  
of Schism.

Religion use to fright away such as making enquiry into it, are ready to relinquish and oppose it, if it either appear erroneous, or suspicious. Whereas whosoever shall, with a true and unpretended Conscience, perswade himself, or but suspect, that the Church requires a Profession of false Doctrines, or conformity to unlawful Practises, [and of this each particular person must be the Judge] in such a case he not only may, but is, obliged to separate from the Church: and by such Separation not be, but the Church, is guilty of Schism. Now, Sir, is not this Principle a Preservative of sovereign virtue against all remorse of Conscience for Schism or Heresie?

Prot. But what would you have a man so perswaded, or so suspecting Errors and Misdemeanors to be in the Church, to do?

Cath. I readily enough grant, that in such a Case the man must neither profess, nor do any thing against his present conscience: And consequently, I do not say, he must separate, but if the Church for his obstinate disobedience shall cast him out, he must be patient. But the truth is, his case is deplorable, for every way he is exposed to extreamest danger. If he conforms against Conscience, he sins mortally by damnable Hypocrisie. If he refuses to conform, that is, to submit his private persuasion, or Suspicion, to the Teaching of the Church [I mean, the Catholic Church] his sin is yet more heinous, being a rebellious Disobedience to the highest and most Divinely established Authority upon Earth, from the guilt of which Disobedience no dictates of conscience, how unpretended soever, can acquit him. Otherwise none but false Hypocrites and subtle pretenders of conscience can be guilty either of Schism or Heresie: yea, the prouder menace, the more self-conceited of their own judgments, and more addicted to entertain suspicion and contempt of their Superiors, the more innocent they shall be. So that a full persuasion, or it seems, but suspicion that any Heretical Doctrines are Orthodox, will excuse all Heretics, even the most blasphemous, from all guilt and danger, and moreover, at the end of the account the Governours and lawful Teachers appointed by God in his Church, in case the excommunicate such Orthodox Hereticks, must alone be esteemed Heretics and Schismatics, only for teaching Truth and doing their Duty.

§. 114. Indeed, if he who called Schism a Theological Scar-crow had intended to apply that Expression to single divided Churches, whose birth has perhaps been within mans memory, and particularly to the Church of England (some Fundamental Doctrines whereof,



to my knowledge, he did not assent to, and whose Ecclesiastical Government he did not approve) his Assertion may be justified to be grounded on Reason. For who can tell how a Separation from any of them can be called *Schism*; or Tenants contradicting their *Heresies*? They all mutually favour one another with the Title of *Pure Reformed* and Sufficiently *Orthodox Churches*: So that in which soever among them any one shall live, and from which soever of them any one shall think fit to depart, as liking another better, this, according to their common grounds, must be accounted a matter in a manner, indifferent, and however there is in it no danger of incurring the guilt of *Schism*, so it be done with an *unpretended Conscience*. It seems therefore to me an Act unjust and unsuitable to the grounds of *Pure Reformation* in some late *Prelatical Writers*, who charge with the Crime of *Schism* their tender Conscienced *Orthodox Brethren* for deserting their *Communion*: as it was anciently in the *Donatists*, those *Arch-contrivers of Schisms* for doing the same to the *Primianists*, *Maximianists* and *Rogatists*, subdivided *Seſs*, Spawned from them.

It is plain therefore that among all *Reformed Congregations*, *Schism* is a meer *Scar-crow*, and the like may be said of *Heresie*: And the reason is, because both *Heresie* and *Schism* must include an opposition to that *Church* only which can justly challenge an *Authority* to determine what *Doctrines* are true and necessary to be believed by all *Christians*, and to oblige all under penalty of *Anathema's* to joyn in her *Communion*: Which *Authority* only belongs to the *Catholic Church*, and which is not so much as pretended to by any *Reformed Congregations*.

§. 115. Hence it necessarily follows, that the entertaining a persuasion that the *Catholic Church* (to which God hath made a Promise that he will lead her into all Truth) is guilty of Errors, can proceed only from an excess of *Spiritual Pride*: but it is moreover an obstruction of Reason, upon a meer suspicion of such Errors, to esteem one's Self obliged to separate from her *Communion*. But so pestilent is the Nature of *Spiritual Sins*, that though all men condemn them, and most men are deeply stained with them, yet not any one can see them in himself. Where shall we find an usurping Oppressor acknowledge himself Covetous? or an ambitious man, proud? So never did any *Schismatic* say, or think himself Such. He acknowledges that he separates from the *Church*, and boasts of it, yet he will not endure to be esteemed a *Schismatic*, as if Sin lurked only in the Greek expression.

Epist. ar.  
Diat.

To

Aug. E-  
pist. 48

Dionys.

Alex. ap.

Euseb. 1. 6

Pacian.

Epist. 2.

Iren. 1. 4

c. 62.

Aug. E-

pist. 48.

To conclude, Unless you will impute to a'l the *Antient Councils* and *Holy Fathers* of Gods Church not only the utmost extremity of ignorance and folly, but likewise a base partial interestedness, and most execrable Tyranny in denouncing *Anathemas* against *Dissenters* and *Separatists*, you will judg<sup>e</sup> a *Separation* from *Catholic Communion* to be no vain *Theological Scar-crom*. Such a sleight Opinion of the harmlesness of *Schism* was not first branched in this Age. *Saint Augustine* will inform us, that in his days, *There were some who said; We thought it made no matter where* (that is, in what Communion) *we preserved the Faith of Christ: But* (saith he) *thanks be given to our Lord, who hath gathered us from separation, and hath made manifest to us, that this is a thing pleasing to God, who is One, to be served in Unity.* Such horror had those great *Lights* of the Church of the Crime of *Schism*, that according to their judgment, even *Martyrdom* it self cannot cure the deadly poyson of it: And, that the *Martyrdom* to which we expose our selves by hindring *Schism* in the Church, is no less glorious, then that which is suffered for refusing to Sacrifice to *Idols*: That there cannot possibly be made any Reformation of such importance as the mischief of *Schism* is pernicious: And in a word, That it cannot possibly be, that any one should have a just cause to separate from *Catholic Communion*. More to this purpose you may find in the Second Section of the Collection of Testimonies out of the *Holy Fathers* at the end of our former Discourse.

*Prot.* I well remember them: therefore, if you please, here we may make an end.

§. 116. *Cath.* Farewel, Sir, and pardon the frequent urging of this most necessary *Admonition*. If I thought you would require it, I could very easily have concluded this *Discourse*, as I did the former, with a *Collection* of *Testimonies* from the *Holy Fathers* to justify the Churches *Doctrines* through all the *Points* here mentioned. But such a *Collection* having been the only Subject of many great volums published by *Catholic Doctors*, it will be sufficient to refer you to them. I will only desire you to take notice in perusing them, first, That never any such Book has been written by any *Protestant*. And next, that such *Collections* have been made by *Catholics* to shew that their whole Religion, came by descent from the *Antient Fathers*: Whereas *Protestants* only upon a particular occasion, Select some obscure, or ambiguous passages from their *Writings*, with a purpose to cast a mist before the eyes of unwary *Readers* that they may to elude the force of those *Testimonies* far exceeding in number, and more perspicuously evident, produced by *Catholics*.

FINIS.